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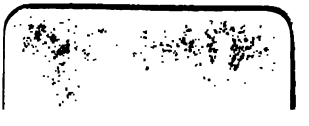

MORAL REFLECTIONS

IN VERSE,

BEGUN IN *HAWKSTONE PARK*, MAY 20*th*. AND 21*st*. 1794; AND WROTE WHILST, AND AFTER VIEWING THE BEAUTIES OF THAT MOST CHARMING, ROMANTIC, AND DELIGHTFUL PLACE.

BY JOSEPH WHITTINGHAM SALMON, NANTWICH, *CHESHIRE*.

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" For the invisible Things of *HIM* from the Crea-
" tion of the World, are clearly seen, being underſtood
" by the Things that are made, even His Eternal
" Power and Godhead." Romans. I. 20.

——'Was ev'ry falt'ring Tongue of Man,
'Almighty Father! ſilent in thy Praiſe,
'Thy Works themſelves wou'd raiſe a gen'ral Voice.'
THOMPSON.

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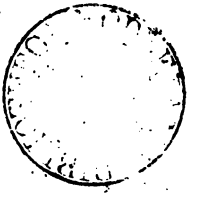
M,DCC,XCVI.

147. f. 46

Seek Ye firſt the Kingdom of GOD and it's Righteouſneſs, and all Things ſhall be added unto You. Matt. VI. 33.



THE PREFACE.

THOUGH All Mankind in general, in every Station, will own, that they find a Principle within Them, which deſires to be *now* and *Eternally* Happy; Yet Alas! how Few, compared to the Bulk of the Human Race, appear to be purſuing the right and certain Means to attain either *preſent* Happineſs or *future* Bliſs. And if We ſeriouſly enquire into the Cauſe, why ſo Few poſſeſs that precious Pearl of true Happineſs, I am inclin'd to think, it will prove to be this, Namely, that they ſearch for it in thoſe Things, in which it can never be found — they ſeek it in the Creatures out of GOD, and thus reſt contented only with the Pleaſures and Delights which ſelfiſh and worldly Love afford Them, inſtead of ſeeking and aſpiring after thoſe higher, more ſubſtantial, and more ſublime Pleaſures and Delights, which are to be found and experienced in the Knowledge and Love of their CREATOR — in the *Contemplation* of his wonderful Works, both *within* and *without*, and in the *mutual* Love of One Another.

Nothing can be more rational, and at the ſame time more certain, than that the LORD, our wiſe and good CREATOR, intentionally made Us All to be happy *Here* and for *Ever*. And for this Purpoſe hath given Us various Powers and Faculties, in the right Uſe and Exerciſe of which, We cannot fail to obtain that preſent and eternal Bleſſedneſs they were intended to lead Us

to receive from his bountiful Hand, who is *the Giver of every good and perfect Gift;* and therefore, if any of the Sons and Daughters of Men are unhappy Here, and continue to be miſerable Hereafter, it muſt be their own Faults, and can ariſe from no other Source, but their own wilful Abuſe of thoſe gracious Powers and Faculties ſo freely and mercifully beſtowed upon Them for the Purpoſes of attaining Happineſs, Salvation, and everlaſting Life.

And as it was the kind Intention of our great and good CREATOR to make us All Here and Eternally Happy, in the Knowledge and Love of Himſelf; ſo to make Each other Happy, under his gracious Providence, ſhou'd be our great and chief Delight. Herein We ſhou'd imitate our Heavenly Father and the bleſſed Angels in Heaven, which if We wou'd but ſincerely do, the Earth wou'd ſoon be filled with the Glory of the LORD, who deſires Nothing ſo much as to ſee all his Creatures ſupremely happy in the true Knowledge and Love of Himſelf, and in the mutual Love of Each Other.

To caſt my Mite, therefore, into the *ſpiritual* Treaſury, in Order to promote theſe two grand Objects, is the principal Cauſe and Deſign of my publiſhing the following POEMS &c.; and my Hope and ſincere Wiſh is, that they may be the inſtrumental Means of conveying both Delight, Edification and Uſe, to all my candid and well-inclined Readers, who have turned their Backs on the falſe, deluſive Delights and Satisfactions ariſing from ſelfiſh and worldly Joys; and who have ſet their Faces towards a better Kingdom, that is a Heavenly One, and with a ſingle Eye are ſeeking the true Delights and Joys, that are to be found in the pure Love of the LORD, and in promoting the preſent and eternal Happineſs of Each Other.

The

The good and wiſe *St. Auguſtin* was ſo powerfully convinc'd, that all our Happineſs conſiſted in the Love of the LORD and of One Another, that He frequently ſaid "*Love, and do what You pleaſe.*" And ſurely, He ſpoke the Words of Truth and Soberneſs, becauſe All who *love* the LORD cannot *wilfully* do Evil, or ſpend their Days in Idleneſs to the Neglect of all thoſe relative Duties, and ſocial Virtues which they owe to their Fellow-Creatures.

To know the LORD, and to love Him with all Our Hearts, is certainly the higheſt Priviledge and Bleſſedneſs of our Natures, and to love Each Other as Ourſelves, muſt be the happy Conſequence of that Knowledge and Love — This is the happy State of All the Bleſſed in Heaven, and ought to be the Delight of all rational Creatures upon Earth; and certainly wou'd be, if We regarded Each Other as equally related to our heavenly Parent — as the equal Objects of his Grace and Mercy, and intended to be equal Inheritors of the Kingdom of Heaven.

Now, if it be really true, that our preſent and eternal Happineſs ſolely depends on a *right* Knowledge and Love of the LORD, and the mutual Love of Each Other — if this bleſſed State of Mind can only conſtitute Us Heirs of an immortal Life, and finally make Us the happy Inhabitants of the Everlaſting Kingdom of Heaven — then, it muſt ſurely be of the greateſt Importance to Us All to become well acquainted with the *Means* that lead to ſo great and intereſting an End. And Bleſſed, for Ever Bleſſed be the Name of the LORD, We need not long remain ignorant of this ſaving Knowledge, if We only have Recourſe to the *two* following Particulars, Namely, *Humbly and attentively to conſider the aſtoniſhing Works of his Almighty Hand, which are Ever before Our Eyes; and ſeriouſly and*

maturely

maturely to ſearch, digeſt and practiſe the Truths of his moſt ſacred and Holy Word, which DIVINE BOOK is, or ought to be in all our Houſes; the impartial Conſideration of which Subjects, together with ſome Account of that moſt charming, romantic, and delightful Park, which was the Means of giving Birth to the following Poems &c, ſhall, through the Divine Mercy, compoſe the Subſtance of this Preface.

And 1*ſt*. in Regard to the *viſible Creation, or the Works of his Almighty Hand*. On Theſe the LORD hath engraven the Knowledge of Himſelf moſt conſpicuouſly, and in ſuch a plain and univerſal Language, that it is within the Reach of every rational Being, if He will not wilfully cloſe his Eyes againſt ſuch Conviction, to read and comprehend the Same; For "*The* "*Heavens declare the Glory of GOD: and the Firmament* "*ſheweth his handy-work. Day unto Day uttereth Speech;* "*and Night unto Night ſheweth Knowledge. There is no* "*Speech nor Language where their Voice is not heard. Their* "*Line is gone out through all the Earth, and their Words* "*to the End of the World.*" Pſa. XIX. 1 to 5. And "*That which may be known of GOD, is manifeſt in Them;* "*for GOD hath ſhewed it unto Them. For the inviſible* "*Things of Him from the Creation of the World are clearly* "*ſeen, being underſtood by the Things that are made, even* "*His eternal Power and Godhead; ſo that they are without* "*Excuſe.*" Rom. I. 19. 20.

If Any therefore remain ignorant of GOD, and deſtitute of his Holy Preſence and Love in their own Hearts, it muſt be their own Faults; and can be for no other Reaſon, but becauſe *They love Darkneſs rather than Light, and do not like to retain* HIM *in their Thoughts.* If this was not the Caſe, We muſt All of Conſequence *know* Him and *love* Him. *ſeeing He is not far from Every One of Us, for in Him We live, and move, and have our Being:*

and

and We cannot turn our Eyes to the *Heavens* Above, or to the *Earth* below, but We muſt ſee moſt manifeſt Proofs of His Almighty Power, his unſearchable Wiſdom, and his boundleſs Love.

Did We but attentively admire the Sun, Moon and Stars, in the immenſe Expanſe Above Us, and alſo the various Things around Us in the animal and vegetable Creation? Did We but accuſtom Ourſelves ſoberly and ſeriouſly to meditate on their various Uſes, Beauties and Glories? Did We but ponder well the wonderful Power, whereby the whole Face of Nature is changed from the Barrenneſs, Unpleaſantneſs, and Unfruitfulneſs of Winter, into the more pleaſing Aſpect of Beauty, Fruitfulneſs, and bleſſed Abundance for our Uſe and Comfort in the Spring and Summer Seaſons? Did We but enquire in our own Minds, from whence ſuch wonderous Changes and marvellous Effects were produced, We cou'd not but acknowledge their *Divine* Source? We muſt be forced to confeſs that there is a real and ſenſible Intercourſe betwixt the inviſible *Creator*, and the viſible Works of his Hands, which *latter* only afford a temporary and viſible Cloathing to the eternal and inviſible Realities, which exiſt in a much more glorious and perfect World. In ſhort, Were We poſſeſſed of the *Wiſdom* of the *holy Antients*, We ſhould ſee clearly that the viſible Things of this World owe their Subſiſtance to the inviſible Things of another World, and were intended to lead Us to the Knowledge of ſuch inviſible Things? And further, did We injoy their Light in our *Interior*, We ſhould perceive, that they exhibit a glorious Diſplay of GOD's *ſpiritual* Kingdom, and are an *outward* Manifeſtation of the Glories, the Uſes, and the Beauties thereof; to be convinced of which, We need only be at the Pains to aſk Ourſelves, Why is a Roſe, a Lilly, or a Paſſion-Flower ſo beautiful? For I think

We

We ſhall not be able to give any other Anſwer, than that they are the *repreſentative Forms in outward Nature of that beautiful Spirit or Life from which they ſpring.*

Thus, if We did but uſe Ourſelves to regard the *outward* Objects of Creation in a ſober and ſerious Manner, they wou'd appear, not only beautiful and glorious, but alſo moſt intereſting and edifying to Us— We ſhou'd behold the Operations of the Divine Goodneſs, Wiſdom, Power and Providence, in having prepared ſuch a World, together with ſuch a wonderful Variety of Things therein, adapted to the Neceſſity, the Service, the Comfort and the Inſtruction of it's Inhabitants. Thus, I ſay, regarding the wonderful Works of Creation in this holy Light, We ſhou'd certainly be led by their Means to the *Knowledge* and Adoration of their Divine and adorable *Creator* — We ſhou'd with Delight and Gratitude join the inſpired Saints of old, (who no doubt reaped much Benefit from ſurveying the wonderful Works of Creation,) and thus addreſs their Divine Original, *Thou* LORD, *in the Beginning, haſt laid the Foundations of the Earth; and the Heavens are the Work of thy Hands.* O LORD *our* LORD, *how excellent is thy Name in all the Earth! Who haſt ſet thy Glory above the heavens. When I conſider thy Heavens, even the Works of thy Fingers, the Moon and the Stars which Thou haſt ordained;* LORD, *what is Man that Thou art mindful of Him? or the Son of Man, that Thou viſiteſt Him?*

Since the wonderful Works of Creation, therefore, ſurround Us All, and ſpeak ſo loudly to every Creature, for ever manifeſting the Almighty Power, Wiſdom and Love of their great *Creator*, O let us be wiſe and improve by an attentive Conſideration of them — let us open our Eyes to behold their Magnificence and Grandeur — let us contemplate his Glory in the viſible Creation; he may be ſeen, not only in his ſpreading out the Hea-

vens

vens like a Curtain, but in the Formation of the ſmalleſt Creature; every Flower of the Field, the Lilly of the Valley and the humbleſt Shrub, no leſs than the lofty Oaks and Cedars, ſuggeſt Leſſons of Inſtruction and Devotion to Us,

" For Ever ſpeaking, as They ſhine,
" The Hand, that made Us, is Divine."

And Here I cannot but make a few Obſervations on thoſe moſt charming, romantic, and delightful Scenes, which gave Birth to the *following Poems.*

When I firſt viſited HAWKSTONE PARK, (the Day being beautiful and the Sky clear,) I was ſtruck with pleaſing Aſtoniſhment at it's Greatneſs and Magnificence: I was charmed with it's Bloom and Splendor, and moſt particularly affected with the vaſt, the various, and the extenſively pleaſing Views preſented from it's Rocks and Hills, from ſome of which ſuch peculiarly ſtriking Proſpects of the neighbouring and diſtant Country are beheld, that my feeble Pen cannot poſſibly deſcribe. Surely None but down-right Atheiſts, who *wilfully* refuſe the ſacred Exerciſe of meditating on the Works of their great and good *Creator*, can deny the Operation of his ALMIGHTY Power in the viſible Works of Creation, more eſpecially in ſuch glorious Works and delightful Scenes, as HAWKSTONE PARK furniſhes it's Viſiters with; for look which Way ſoever You will, you have the moſt admirable Specimen of the Divine Love and Wiſdom of the ſublime Author of Nature; and Your Eyes behold ſuch various Scenes of Beauty, that no Words can expreſs or Pen deſcribe. And the more You examine Them, the more You are ſtruck with a Senſe of their *Divine Creator*, and the more they manifeſt his Love and Wiſdom, exhibiting at the ſame Time ſuch ſtriking Proofs of his Power and Preſence, as None but the moſt wilful blind and obſtinate can overlook and reſiſt.

reſt. Surely, the *contemplative* Mind, on beholding ſuch a Profuſion of Beauties, will be led with Thankfulneſs and Admiration to join the Poet in the following Language!

" When ſuch bright Scenes as Theſe, O LORD,
" My Soul on Earth ſurveys,
" Tranſported with the View, I'm loſt
" In Wonder, Love, and Praiſe!"

And I have no doubt, cou'd We but trace theſe Paradiſacal Scenes up to their true Origin, We ſhou'd diſcern Them as ſo many repreſentative Forms or Types of heavenly Bleſſedneſſes, which wou'd never fail, as often as We viewed Them in this pleaſing Light, to elevate our Minds to their Divine Author. Indeed I muſt frankly acknowledge that Such hath been the Effect They have been the means of producing in my Mind. Whilſt ſurveying theſe lovely Landſcapes, with which the moſt bountiful LORD has overſpread, enriched, and beautified HAWKSTONE's charming Park, with it's ſurrounding Scenes, I have been ſtruck with Wonder and Delight, at obſerving both the *exquiſite* Beauty, and the *immenſe* Magnificence of the whole; I have felt ſuch a ſweet Complacency and Dilation of Heart, ſuch an Elevation of Soul mixed with Rapture and Devotion, that I have often been conſtrained, with the moſt profound Veneration, to break out into grateful Songs of Praiſe, whilſt I ſaw the Love and Wiſdom, the Majeſty and Mercy of the adorable Creator in ſuch ſublime Works. For, to ſpeak the Truth, I cou'd behold Nothing but GOD and his Divine Operation in the whole of theſe moſt charming and delightful Scenes. Their Grandeur, their Magnificence, their Beauty, and above All their pleaſing *Variety*, often tranſported Me into the moſt warm and heavenly Meditations; and I was frequently, as it were, carried out of Myſelf, whilſt I was led to behold the Power and Goodneſs, the Majeſty and Greatneſs

Greatneſs of their *Creator* in ſuch an Earthly Paradiſe, which to All *attentive Viſitors* muſt ſurely preach Sermons of inexpreſſible Wiſdom, and may be conſidered as a few ſtriking Pages of that large and grand Book of Creation, every Page of which is enriched with the moſt uſeful, inſtructive and ſacred Leſſons; and which were certainly intended to remind the Beholder of thoſe *immortal Scenes* in the *heavenly World*, that are adorned with infinitely more ſplendid, and with unſpeakably more beautiful Objects; where all, who are *capable* of enjoying the great Creator in ſuch paradiſiacal Scenes, will ſpend, not a *few fleeting Hours* in ſweet and amuſing Retirement, but a bleſſed and glorious Eternity in never-ending Happineſs, Tranquillity and Peace.

To deſcribe *minutely* the amazing Scenes, and peculiar Beauties *in* and *around* HAWKESTONE PARK, as well *artificial* as *natural*, is what I do not pretend to, being far above my limited Capacity. Suffice it therefore to obſerve, in a general View, that *Beauty*, *Grandeur*, and *Simplicity* adorn the whole: the *Rocks* are moſt pleaſingly romantic, and moſt delightfully covered with the ſweeteſt Shrubs and fineſt Trees, and ſome of them deeply and beautifully tinged with variegated Copper; from ſome of whoſe Eminences, ſuch diſtant Proſpects break in upon your View, that You are quite charmed with Aſtoniſhment and Surprize.—You behold a vaſt Extent of ſuch a beautiful Country, as cannot be fully deſcribed—You ſee many of the Welch Mountains, with their aſpiring Peaks and lofty Ridges riſing to ſuch an amazing Height, that They appear, ſome to penetrate into and others to over-look the Clouds; on one of which the Pillar erected in Honour of LORD RODNEY preſents itſelf to your View.—You alſo clearly behold that awfully-magnificent, and truly grand Salopian Mountain, the WREKIN, on the Summit of which I have

been informed there is a large Plain — and what further adds to thoſe pleaſingly-romantic Scenes, and makes Them doubly ſtriking, is their being in the Midſt of a fine, fruitful Country, bounded all round by different Ranges of diſtant Hills; inſomuch that on a clear Day You may ſee, with the naked Eye, the following Twelve Counties, viz. Shropſhire, Cheſhire, Staffordſhire, Derbyſhire, Lancaſhire, Worceſterſhire, Herefordſhire, Flintſhire, Denbighſhire, Montgomeryſhire, Merionethſhire, and Radnorſhire.

Beſides, the Walks, within the *Park*, are peculiarly ſolemn and remarkably beautiful — they are alſo very extenſive, being more than Ten Miles in length, from various Parts of which freſh Beauties are continually preſenting Themſelves to View, to the no ſmall Surprize and great Delight of the curious Traveller — The green Lawns alſo, the fertile Fields, the luxuriant Meadows, the beautiful Plantations, and the moſt delightful Water, on which are Veſſels for the Pleaſure and Amuſement of the Viſiters, all ſerve to contraſt the View, and give Life to the whole. Indeed (ſince all allow innocent Variety to be moſt charming and delightful) the *Contraſt* between the *green Lawns* ſpread over with beautiful Shrubs — the *ſtupendous* Rocks adorned with the moſt venerable and lofty Oaks — the ſolemn Groves, thoſe ſweet Receſſes, variouſly arrayed in the richeſt Verdure, riſing in noble and beauteous Proſpect all around Us, and inviting Us into their reviving Shades — the blooming Walks, the ſhady Woods, and deeply-ſheltered Vales, all echoing with the melodious Muſic of the feather'd Songſters, their rural Inhabitants, and which charm our Ears with the moſt innocent Strains of native Harmony; inſomuch that We Here literally experience what the royal Poet, in very beautiful Imagery, deſcribes in the following ſtriking Language, *The Winter is paſt; the*

the Rain is over and gone. The Flowers appear on the Earth; the Time of the Singing of Birds is come; and the Voice of the Turtle is heard in our Land — add to Theſe, the *romantic Hills*, on every Side, gently riſing and widely ſpreading, whoſe Summits are crowned with hanging Woods, array'd in various green, riſing one above another in the moſt gradual Order; ſome of which preſent You, as it were, with flowering Pyramids, whilſt others ſeem to overlook the Lawns, and are adorned with Appearances of the fineſt Luſtre — the *rich Paſtures* and *luxuriant Meadows*, diſcloſing their beautiful Boſoms; the *former* fill'd with their grazing Herds, the latter decorated and adorned with a Profuſion of the gayeſt Flowers; ſome of a Silver and others of a golden Tinge and Luſtre, all dreſt, as it were, in the richeſt Attire; which, without any vain Oſtentation or extravagant Finery, outvie Each Other in all the Elegance of Dreſs — the *Hawthorn*, in every Hedge, adorned with Milk-white Bloom, and every Thicket wearing a rural Noſegay, which treats our Noſtrils with a rich Profuſion of various Odours — the ſolemn Dingles — the natural Caverns — the moſt beautiful Waters, with Flocks of Sheep and playful Lambkins feeding on their luxuriant Banks, join'd with the numerous diverſified Proſpects, too tedious to mention — all theſe, I ſay, variouſly contraſted, exhibit to the attentive Beholder, Landſcapes ſo grand and paradiſiacal, Wonders ſo great and glorious, that no earthly Language can do Juſtice to ſuch peculiar Beauties; which, the more You examine Them, as before obſerved, the more You will be ſtruck with a Senſe of their Divine Creator — the more You will diſcover in Them an inexhauſtible Source of Wiſdom and Love, which are, as it were, the very *Soul* of Them — and the more You will be delighted, as well as loſt in Wonder, Adoration and Praiſe.

Such

Such is the Variety, the endleſs Variety of pleaſing Objects, beautiful Scenes, and extenſive Proſpects exhibited to the View of Thoſe who viſit this moſt charming, romantic, and delightful *Park*; each ſoliciting their Attention, every One worthy of their Notice, all conſpiring to touch their Hearts with lively Sentiments, and with ſuch Tranſports of Wonder, of Gratitude, and of Joy; that, if not intirely dead to GOD and the Operation of his handy-Works, They muſt always return from beholding theſe Scenes, with renewed Acceſſions of ſublime Improvement and ſolid Pleaſure; with a deeper Veneration for their Almighty *Creator*; with a warmer Senſe of his unſpeakable Mercies, and with Hearts more inflamed with pure Deſires to *know* and to love Him in this Life, and to have the everlaſting Fruition of his more glorious Godhead and Kingdom in the Life to come. For if the Works of GOD, more eſpecially ſuch ſublime Works and Scenes as theſe warm our Hearts with Devotion, and raiſe our Affections to Heaven, whilſt We dwell on this *lower* Earth, what may We not expect to ſee and enjoy in the Paradiſes of Angels, and in the Palaces of Heaven?

And Here I cannot but again acknowledge the happy Effect, theſe Scenes have been the Means of producing in my Mind — they have been inſtrumental in ſhewing Me a Multitude of Beauties in the Creation, which I never diſcerned before — they have pointed out to Me, in the moſt ſtriking Manner, the infinite Power, the unſearchable Wiſdom, and the ever-adorable Goodneſs of their great and glorious *Creator* — thus they have been a School of Inſtruction to Me, and have drawn forth and raiſed my beſt Affections to their immortal and ever-bleſſed Original; on which Account, I muſt be loſt to all Senſe of true *neighbourly Love*, if I did not invite Others to partake of ſuch peculiar Bleſſings. Therefore

I beg leave to addreſs my *Readers* in the following Words of the Holy Men of old, "*O come hither, and behold the "Works of GOD; for He hath made his wonderful Works to "be remembered. He hath eſtabliſhed the World by his Wiſdom "and hath ſtretched out the Heavens by his Diſcretion. Fear, "and worſhip Him that made Heaven and Earth, and who is "exalted as Head above All.*"

Surely to viſit ſuch retired, rural Scenes as *Theſe*, muſt be delightful to the contemplative Mind! Doubtleſs, at *certain Seaſons*, it muſt be moſt profitable too, to retire from the buſtling Croud, to enoble our Minds with ſublime Contemplation on the Works of our Creator, and to maintain a more uninterrupted Communion with Him; and this in Order to fit us for returning Seaſons of Uſefulneſs! *Here*, far from Diſtraction of Noiſe and Tumult, where all Things wear ſuch a majeſtic and charming Aſpect, We may without Interruption, if ſo inclined, liſten to the inſtructive Voice of GOD, converſe more freely with Him in our own Minds, and receive from Him freſh Tokens of his Love, and more abundant Communications of his Divine Nature.

I am not at all ſurprized at Thoſe, who have it in their Power, now and then quitting the ſmoky Town and noiſy Street, in Order to breathe purer Air, and to ſurvey the Wonders of Creation, in the more ſilent, ſerene, and peaceful Scenes of the Country: not that I wiſh to convey any Idea, that We are to forſake the World, exclude Ourſelves from Society, or neglect to perform the Uſes of our various Stations in Life, in Order to become more holy and devoted to the LORD. By no Means — I only wiſh to ſuggeſt, that particular Seaſons of Relaxation from our worldly Concerns, and alſo occaſional Excurſions to behold the peculiar Beauties of Creation in ſuch delightful Scenes as *Theſe*, may be inſtrumental in animating our feeble Minds to the Purſuit

of

of thoſe more ſublime Satisfactions, which are to be found in the Preſence of the LORD here, and in his more glorious and ſubſtantial Kingdom hereafter.

And ſhou'd any of my *Readers*, from a Peruſal of this Publication, be excited to viſit HAWKSTONE PARK: and at the ſame time be in a *Diſpoſition* to meditate on and to profit by the wonderful Works of GOD contained therein, and obſervable therefrom, I am inclind to think, They will happily experience, that ſuch delightful Scenes, as They will there behold, were intended, of the Divine Providence, to make glad the Heart of Man, and alſo to attract Him to offer his Tribute of Praiſe, and Gratitude to their beneficent Author; more eſpecially, if They view them with a *religious* and *Philoſophic* Eye, They will then prove to be doubly inſtructive, as well as doubly bleſſed, ſatisfactory and delightful.

It is partly on this Account, that I have been inclined to publiſh the following *Poems*, and alſo that I have enlarged ſo much, in this Preface, on the peculiar Beauties of HAWKSTONE PARK, and it's *ſurrounding* Scenes. But after all, every Thing that I have ſaid, or can ſay, on the Subject, muſt fall infinitely ſhort of ſuch a Deſcription of them as they are intitled to; therefore I muſt leave a more perfect Diſplay of Them to ſome abler Hand, and beg leave to ſum up the whole, (referring *their Beauty* to their *great Original*) in the following ſtriking Words of the inſpired Penman and the ſublime Poet, taking the Liberty to alter the latter a little. *Great and marvellous are thy Works, LORD GOD ALMIGHTY; juſt and true are thy Ways, thou King of Saints. Who ſhall not fear Thee,* O LORD, *and glorify thy Name?* Rev. XV. 3. 4.

"Theſe are thy glorious Works, Parent of Good,
"ALMIGHTY! Thine this delightful Park,
"Thus wond'rous fair! Thyſelf how wond'rous then!"
MILTON.

And

And Who now, that is not devoid of all true Thought and Senſibility, can forbear catching the Flame of Devotion, whilſt He ſurveys the wonderful Works of Creation; more eſpecially when He walks through this moſt charming, romantic, and delightful Park, and attentively views it's ſurrounding Scenes, which altogether form ſuch an Earthly Paradiſe. Who can continue inſenſible amidſt ſuch a Profuſion of Beauties, which, from every Quarter, make their Court to our very Senſes? Who, I ſay, that is not devoid of all *human* Feeling, can remain unaffected with all theſe moſt amiable ſurrounding Objects, where the Footſteps of Almighty Goodneſs, Wiſdom, and Power are ſo ſignally conſpicuous, that they ſeem calculated to rouſe the Feelings and to adminiſter Delight to every Beholder? How aſtoniſhing is it, that tho' the Wiſdom and Love of GOD manifeſt Themſelves, as in a *Mirror*, in all his Works; yet Few ſeem either impreſſed with their Greatneſs or affected with their Glory, or led to admire the Creator's boundleſs Beneficence therein!

How inſenſible muſt that Mind be to the *Influence* of *Heaven* and to the *Nearneſs* of the *Creator*, who has no lively Reliſh to contemplate his Glory in the exquiſite Beauties of Creation, which ſhine forth ſo conſpicuouſly around Us, that the ſlighteſt Glance, one might think, was ſufficient to perceive the Divinity, or rather the Stamp of GOD Himſelf! Moſt amazing Stupidity! Tho' the Hand of GOD is conſpicuous in every Thing, and his moſt glorious Works worthy the Obſervation and Attention of every rational Creature, containing Wonders without Number, yet the Generality of Mankind, (*moſt affecting Thought!*) inſtead of being animated with Devotion or tranſported with Delight, behold Them with the greateſt Indifference; they treat Them, as it is recorded the Jews of Old treated GOD Himſelf, when

manifeſted in the Fleſh amongſt Them. "*He was in the World,* "*and the World was made by Him, and the World knew Him* "*not. He came unto his own, and his own received Him not.*" John X. 11. Thus, tho' all the outward and viſible Works of Creation are a Series of Wonders, and a Fund of Delights, for Ever applying Themſelves to our very outward Senſes, as an Evidence of their Divine Workmanſhip, and thus manifeſting the *eternal Power and Godhead* of their great *Creator*, yet Man, *unthinking* Man, ſtill remains, as it were, ſenſeleſs in the Midſt of them All; and tho' GOD exerts, and will for Ever exert, that ſecret and unremitted *Influence*, which is the only Life of the whole Creation, and the firſt-moving Cauſe of all it's ſtupendous Operations; tho' the whole Earth, nay the whole Univerſe is full of his Divine Preſence, yet the following Words, Alas! are but too applicable to our Stupidity in regard thereto. "*Lo, He goeth by Me,* "*and I ſee Him not: he paſſeth on alſo, but I perceive Him* "*not.*" Job. IX. 11.

Notwithſtanding the inexpreſſible Art and Glory of the GREAT CREATOR is viſible throughout all Nature, and the Stamp of Divinity appears upon every created Thing; and though ſuch beauteous paradiſiacal Scenes, as I have been attempting faintly and in part to deſcribe, may more viſibly bear the *Divine Impreſs* than many Others, Yet I wou'd not be underſtood to mean, that theſe, or any other, *external* Paradiſiacal Scenes can, merely *of Themſelves*, excite or miniſter *true* Joy and real Happineſs ——No—what deſerves the Name of *true* Joy and real Happineſs are ſurely *ſupernatural* Delights, and can only flow from the LORD Himſelf, and become bleſſed, ſatisfactory, and delightful, as they are received by *humble, ſincere, prepared* Minds, according to their various Attainments in the *regenerate* Life — Theſe conſiſt not in *external* Delights, unleſs they are at the *ſame time* attended with

with *internal* Delights—because all *external* Paradiſiacal Delights and Pleaſures reach *only* the *Senſes* of the Body, but *internal* Paradiſiacal Delights reach the Affections of the Soul, and if the *former* be without the *latter*, they are void of all Heavenly Life, inaſmuch as They have no Soul or Spirit in Them; and every Delight or Pleaſure without their *correſponding* Soul or Spirit doth continually grow more and more languid and faint, fatiguing the Mind more than Labour — Therefore, it muſt be Self-evident, and worthy to be noted, that juſt ſo far as theſe *outward* Paradiſiacal Scenes lead the Mind to GOD, and are attended with an *interior* Delight of the Soul, ſo far their Joys and Delights are real and true, but no further.

And Here, let me pauſe a few Moments, and cheriſh and breathe a ſecret Wiſh, that all my Readers, as well as myſelf, may henceforth improve by and make a heavenly Uſe of all the glorious Works of Providence. O that whatever is pleaſing or delightful to our *outward* Senſes, may ſo *inwardly* affect Us, that it may raiſe our *beſt* Deſires to thoſe *ſublimer* Delights, which are ſpiritual and eternal; and which will moſt aſſuredly yield, not partial, but perfect Happineſs and Joy; not tranſient, but never-ending Harmony and Peace!

And ſeeing We, who dwell in this moſt charming and delightful Iſland, are ſo greatly beloved by our CREATOR, and ſo peculiarly diſtinguiſhed by his Goodneſs; as He ſeems, through the whole Kingdom, to have cauſed Delight and Profit to go hand in hand, making all Things ſo *perfectly pleaſing*, as if Beauty was their only end; yet all Things ſo *eminently ſerviceable*, as if Uſefulneſs had been their ſole Deſign—as his ever-bountiful Hand has ſcattered ſuch a Profuſion of Bleſſings round about our Tents, and made us capable of enjoying the ſame — and, above All, as We are placed by his kind Providence

in a Chriſtian Land, and bleſt with ſo many happy Priviledges and Means of Inſtruction; O let us daily ſtrive to improve ſuch gracious Talents, and to diſtinguiſh Ourſelves by the pureſt Love and Gratitude to Him our Heavenly Parent, and alſo by embracing all Opportunities of promoting the real Good of our Fellow-Creatures! Whilſt the inanimate Creation, in ſilent Eloquence, declares the Glory of *their Creator*, O let us with Heart and Voice, and with all our united Powers praiſe and adore that Divine Ben-factor, who hath made All Things for the Uſe, the Happineſs, and the Enjoyment of his highly-favour'd Creature *Man;* not only in this *ſublunary* State, but in that ſpiritual and eternal World, into which He is ſo ſoon to enter, and to be for Ever happy, if He doth not fruſtrate the kind and gracious Intention of his Creator by neglecting, during his probationary State on Earth, to qualify and prepare his Mind for ſuch exalted Delights!

If We were but wiſe to accuſtom Ourſelves, in the Fear of the LORD, to behold and to meditate on the *outward* Works of Creation, with which We are every where ſurrounded, They wou'd certainly lead Us to ſome Knowledge of, and Veneration for their Divine Author, whoſe eternal Power and Godhead is ſo conſpicuous therein. And thus conſidered, the *Knowledge* of GOD from his wonderful Works of Creation, wou'd be the *Firſt* grand Means, or, as it were, the *Firſt* Step of that *myſterious Ladder*, by which We might aſcend higher, and be introduced to further and more excellent Knowledge of our great and good Creator; which brings Me to conſider

2dly. What the SACRED SCRIPTURES ſay, in Regard to the further and more perfect Knowledge of GOD. From that DIVINE BOOK We are taught, that the Knowledge of GOD, like all other Knowledges,

is

is progreſſive, having it's ſeveral Meaſures and Degrees, all of which are calculated to lead Us higher up that *myſterious Ladder*, whoſe Top reacheth to Heaven. Or to ſpeak in the plaineſt and moſt intelligible Language, the Holy Scriptures point out to Us *Three* diſtinct Degrees of the *Knowledge* of GOD; the 1ſt. of which is the *Knowledge* of Him as our CREATOR — the 2d. is the *Knowledge* of Him as our REDEEMER — and the 3d. is the *Knowledge* of Him as our REGENERATOR; which *Three* diſtinct *Knowledges* I have kept in my View, and have endeavour'd to lead my Readers to the Conſideration of in the following *Poems* &c, under a firm Perſuaſion, that our preſent and eternal Happineſs will be more or leſs compleat, juſt in Proportion to our Attainment of their ſeveral Degrees and Meaſures.

The *Firſt* of theſe *Knowledges* I have already ſpoke of in the Beginning of this Preface, I mean the Knowledge of GOD from his outward and viſible Works, as being the *Creator* of all Things, or as being the Divine *Source* or *Fountain*, from whence all other Beings and Things are and exiſt. This Knowledge, I have obſerved, ſhou'd lead Us to ſee, acknowledge, and adore his marvellous Love, his wonderful Wiſdom, and his Almighty Power in the Creation of the World and all Things therein, and ſhould be conſidered by Us as introductory to further and more excellent Knowledge. We ſhould therefore on this Account be careful to cheriſh and to cultivate this *Firſt* Degree of the Knowledge of GOD — We ſhou'd ſtudy to behold Him in all the viſible Creation, in a Grain of Sand as in the ſpacious Firmament, in a Blade of Graſs as in the ſtately Cedar, in our own Bodies as in the Body of the Univerſe. And if We ſtudied thus to acquire right Ideas of the Love, the Wiſdom, and the Power of GOD from his *outward* Works, All Things wou'd appear

appear to Us as ſo many *living Glaſſes*, wherein We might ſee a *reflected Image* of the adorable Creator; and in this Caſe as often as We opened our Eyes, We ſhou'd behold more or leſs of the Divine Goodneſs, Truth and Omnipotence, agreeable to the following moſt ſtriking Words of the Apoſtle's, before quoted, *The inviſible Things of Him from the Creation of the World are clearly ſeen, being underſtood by the Things that are made, even His eternal Power and Godhead.* Romans. I. 20.

But However excellent this 1ſt. Degree of the Knowledge of GOD is, which is attained by a right Survey, and a due Conſideration of his glorious Works of Creation, Yet there is a *ſecond* and a *third* Knowledge ſtill more glorious, more excellent, and more deſirable, after which it will be our higheſt Wiſdom and Happineſs to aſpire, and to become well acquainted with, I mean the Knowledge of GOD as our REDEEMER, and REGENERATOR.

Now that ſame adorable GOD, who created Us and all Worlds, who is ſtyled JEHOVAH in the *old* Teſtament and LORD in the *New*, is called our REDEEMER, becauſe He *manifeſted Himſelf in the Fleſh*, or, in other Words, made Himſelf viſible in our Human Nature, in order to *reconcile the World unto Himſelf*, or to reſtore Us from the Sin, Miſery, and Helliſh Diſorder into which We were fallen, and to reinſtate Us in the Holineſs, the Happineſs, and the heavenly Order, which He our good and wiſe Creator intended We ſhou'd for Ever have enjoyed and poſſeſſed.

Whoſoever believes the SACRED SCRIPTURES, and is at all acquainted with what paſſes in his own Mind, cannot but experimentally know, that though Man was created in the Image and Likeneſs of GOD, Yet He did not long continue in the ſame, but fell from that bleſſed State of heavenly Light and Love in Himſelf

into

into a ſelfiſh State of Helliſh Darkneſs and Evil. Thus having loſt his Heavenly Purity, He wanted a heavenly *Redeemer* or *Reſtorer* to make Him anew, it being impoſſible that He cou'd ever redeem or reſtore Himſelf. Indeed, He might as well think of raiſing Himſelf from the Dead by a mere Effort of his own, as to think of ſubduing the Powers of Hell, and of creating a New heavenly Life without an heavenly and Divine Power. The GOD of infinite and inexpreſſible Love, therefore, pitied his poor fallen Creature, who had averted Himſelf from the ſweet, reviving Influences of his Love and Wiſdom; and, by his *Manifeſtation in the Fleſh*, was enabled to effect this Work of *Redemption* and *Reſtoration*. By combating in our Nature all the Powers of Darkneſs and Evil, He totally ſubdued Them, and by uniting the *Human* Nature to the *Divine*, He made Himſelf known, and brought Himſelf near, as a mighty GOD and Redeemer; nay, as a *tender Father* unto all thoſe of his poor fallen Children, Who ſhou'd at any time hear and obey his Heavenly Voice, believe in Him the MANIFESTED JEHOVAH, who cou'd only ſave Them from their Sins, and apply immediately to Him, their alone *Heavenly Parent*, for Life and Salvation, under this his New and adorable Manifeſtation as GOD-MAN, agreeable to his own moſt gracious Declarations, when He ſays, "*I am the Reſurrection and the Life, and am* "*come that They might have Life, and that they might have it* "*more abundantly.*" John. XI. 25. and X. 10.

Here then We may ſee, if We be ſo diſpoſed, what that *ſecond* and *third* Knowledge of the great and Holy GOD is, to which We, under the Goſpel-Diſpenſation, are called. It is to know HIM, as the *Everlaſting Father*, *the mighty GOD*, *the Prince of Peace*, whoſe high and holy Name is JESUS CHRIST, the *only* GOD and Saviour of Sinners, the *Alpha* and the *Omega*, the *Beginning*

ginning and the *Ending*, the *Firſt* and the *Laſt*, the ALMIGHTY — It is to know HIM, as the *Subduer of* all the helliſh Powers of Sin and Darkneſs, as the *Bringer* near of all the heavenly Powers of his own Goodneſs and Truth, and as the *Reſtorer* of *all* Mankind to a CAPABILITY of Salvation. It is further to know HIM by Faith and Love in our own Boſoms, as the Beginner and Finiſher of a New Life in Us. It is to know HIM as the *Reſtorer* of the Divine Image and Likeneſs, which had been loſt by Sin. It is to know HIM as the alone Fountain of all Purity, Power and Peace that can ever be attained by Us. It is to know HIM as a heavenly Comforter in all our various Temptations, Exerciſes, and Tribulations, as a Spirit of Truth to direct Us in all our Errors and Wanderings, as a Purifier to cleanſe Us from all our *ſecret Defilements*, in a Word, as a REGENERATOR, to create Us anew, to breathe into Us *New* Life, to beget in Us *New* Affections, new Tempers, new Habits, new Expectations, new Delights, and new Ways of thinking and acting, agreeable to the Declaration previouſly made concerning theſe higher Degrees of the Knowledge of GOD, where it is written. "*As Many as received Him, "to Them gave He Power to become the Sons of GOD, "which were born, not of Blood, nor of the Will of the Fleſh, "nor of Man, but of GOD.*" John. I. 12. 13.

From what has been already advanced in this Preface, if properly weighed and digeſted, I am inclined to think, it muſt be ſelf-evident, that the preſent and eternal Happineſs of *all Chriſtians* muſt intirely depend on a *right Knowledge* and *Love* of GOD, as their *Creator*, *Redeemer*, and *Regenerator*, conjoined with the *pure* and *diſintereſted Love of One Another*. And if the following *Poems &c*, contribute the ſmalleſt Mite towards promoting ſo deſirable an End, the Intention of their Publication

lication is fully anſwered; for my ſincereſt Prayer to the GREAT GOD OUR SAVIOUR is, that all my Readers may ſooner or later attend to and obey his holy Influence of Love and Wiſdom in their own Minds, and turn unto HIM the *great Creator*, *Redeemer*, and *Regenerator* of all Fleſh, whoſe high and holy Name, as before obſerved, is JESUS CHRIST, and Who can only make Them really and ſubſtantially Happy Here and for Evermore.

On this Account, therefore, I juſt wiſh to intimate to my friendly Readers, before I conclude my Preface, the great Folly and Danger of *reſting* in any Knowledge of GOD, howſoever excellent in itſelf, ſhort of this *Third* and higheſt, and I may venture to add moſt profitable Knowledge alſo. For what will it avail any of Us, to know GOD as our *Creator*, from his *outward* Works of *Creation*, if at the ſame time We are deſtitute of his *Love* and *Wiſdom* in our own Hearts? Or what will the natural, hiſtorical Knowledge of GOD, as our *Redeemer*, from his more wonderful Works of *Redemption*, profit Us, if We are ſo unwiſe as to remain without a ſpiritual and *internal ſaving* Knowledge of Him, as our *Regenerator*, that is, as a GOD of Mercy, who eſtabliſhes the Kingdom of his Righteouſneſs, Peace, Purity, Truth and Salvation in our own Boſoms?

Wou'd We then avoid all Danger and Deluſion, in what concerns our *preſent* and *eternal* Happineſs, and become acquainted with the Knowledge and Love of our *creating*, *redeeming*, and *regenerating* GOD in JESUS CHRIST, whom to *know* and to *love* is *preſent* and *eternal* Life? Wou'd We anſwer the End of our *Creation* and *Redemption*, let us begin from Henceforth to ſeek this our GOD, now in his GLORIFIED HUMANITY in Heaven, not only as our *Creator*, and *Redeemer*, but alſo as our *Regenerator*, to renew Us daily in his bleſſed Image, Likeneſs and Life; and thus

to prepare Us to dwell for Ever with his Angels in the Kingdom of Heaven. For this Purpoſe, let us ſincerely depart from all wilful Evil — let us chearfully and freely receive and alſo cheriſh in our own Hearts the Heavenly Love and Wiſdom of this our true and adorable *Parent* and *Father;* and, under the gracious Influences thereof, let us in all Uprightneſs endeavour to *love Him with all our Hearts, and our Neighbour as Ourſelves,* and to live a Life of Uſefulneſs in that State, in which it hath pleaſed his Divine Providence to place Us.

If We thus wiſely act, We ſhall not fail to obtain and ſecure that bleſſed Knowledge of the GOD of Mercy, Truth and Salvation in our own Boſoms, which is ſure to make Us *now* and *eternally* happy.

It only remains to obſerve further, that in Regard to the Notes referred to in various Parts of the *Poems,* I have thought proper, on Account of their Length and Number, to affix Them at the Cloſe thereof, rather than to inſert them in the Body of the Work, where the Reader may eaſily refer to any Note He is deſirous of conſulting.

And now commending my Readers to the Divine Bleſſing and Guidance, and ſincerely praying that the following *Poems &c* may prove inſtrumental in leading Them to the *true Knowledge* and *Love* of the Lord Jesus Christ, the *Alone* GOD of the *Chriſtians,* who is the *only Creator, Redeemer* and *Regenerator* of Men,

I remain,

Their Affectionate Well-Wiſher &c.

I. W. S.

NANTWICH,
May 2d. 1796.

A HYMN

TO THE

SUPREME BEING:

IN IMITATION OF

THE EASTERN SONGS.

Bleſſed be the LORD GOD, the Creator of all Things, becauſe of his moſt wonderful and excellent Works; and for ever adored and praiſed be his holy Name for his Goodneſs and Mercy to the Children of Men.

2. May We lead Others to lift up their Hearts unto the moſt high GOD: and may his Praiſes be in all our Mouths whilſt We dwell on Earth; that finally We may be permitted to worſhip HIM with all the Hoſt of Heaven.

3. May We be wiſe to conſider the LORD in all his Works: and rejoice in the Operations of his Hands. May We worſhip Him in the Beauty of Holineſs with ſincere and unfeigned Hearts; not with our Lips only, but with *good* Intentions, *pure* Thoughts, *holy* Words, and *good* and *uſeful* Works. Thus may We be prepared to leave this World, and to enter into the World of everlaſting *Light* and *Love*, there to be aſſociated with the bleſſed Angels in their glorious Manſions, and with Them to acknowledge and adore the LORD JESUS CHRIST, the eternal GOD of Heaven and Earth, for Ever and Ever. AMEN.

Seek Ye firſt the Kingdom of GOD and it's Righteouſneſs, and all Things ſhall be added unto You. Matt. VI. 33.

Thou, LORD, haſt made Me glad through thy Works: I will triumph in the Works of thy Hands. O LORD, how great are thy Works: and thy Thoughts are very deep. Pſa. XCII. 4. 5.

I will ſpeak of the glorious Honour of thy Majeſty, and of thy wonderous Works. I will declare thy Greatneſs, and the glorious Majeſty of thy Kingdom. Thy Kingdom is an everlaſting Kingdom, and thy Dominion endureth throughout all Generations. Pſa. CXLV. 5. 6. 12. 13.

MORAL REFLECTIONS &c.

The Works of the LORD are great, ſought out of all them that have Pleaſure therein. He hath made his wonderful Works to be remembered. Pſalm CXI. 2. 4.

The Works of GOD on Earth are very excellent; and every Thing ſerveth its appointed End. Eaſtern Songs.

Theſe are thy glorious Works, Parent of Good,
ALMIGHTY! Thine this univerſal Frame,
Thus wond'rous fair! Thyſelf how wond'rous then!
Milton.

PART I.

YE (*a*) ANGELS who in Heav'n remark
Your great Creator's Pow'r,
Help me in this ſweet Earthly Park,
To ſpend an uſeful Hour.

Such Scenes as Theſe ſhou'd lead the Mind
To GOD, who gave them Birth;
And in whoſe Preſence *Here* we find
A heav'nly Scene on Earth.

For this we into BEING came
HIS wond'rous Works t' admire,
Mankind to love, and praiſe HIS Name
Who doth our Hearts inſpire.

Inſpire with WISDOM from Above
HIS Myſt'ries here to know;
And whilſt, among ſuch Scenes, we rove,
From HIM ſweet Bleſſings flow.

Bleſſings! in which the Mind delights
Above each Earthly Thing,
Which ſanctify theſe rural Sights,
And Heart-felt Pleaſures bring.

But without which theſe Scenes muſt leave
An aching Void within;
And to the Duſt our Souls muſt cleave,
And be vile Slaves to Sin.

Place their Affections here below,
Where They ſhou'd ne'er remain;
But riſe to GOD, who can beſtow
Their firſt bleſt State again.

Who governs all in Heav'n Above,
On Earth hath the Command;
And by his Works to us doth prove
His gracious, ſov'reign Hand.

HAWKSTONE!

HAWKSTONE! thy Beauties pleaſe the Eye,
And charm the thinking Mind;
Thy Scenes proclaim Heav'n's Pow'r moſt nigh,
In them the LORD we find.

From his bleſt Influence ſure They are,
Out-Births of Heav'n diſplay'd;
And manifeſt HIS GLORY HERE,
In pleaſing Forms array'd.

Delightful Forms! when we can ſee
They're Heaven's grand Produce;
And were intended HERE to be
For Man's peculiar Uſe.

Which Uſe, if we do not neglect,
Our Obſervation's bleſt,
Becauſe in it we have reſpect
To Our Eternal Reſt.

What bleſt Inſtruction here have we
From ev'ry Plant and Flow'r!
Speaking aloud, *In Us You ſee*
Your great Creator's Pow'r.

From Us You may much Wiſdom learn,
If You are ſo inclin'd;
And now Your Hearts ſincerely turn
To GOD, who forms the Mind.

To HIM who doth, by various Things,
In outward Nature preach;
And to our Hearts Inſtruction brings,
And doth Them ſweetly teach:

Doth teach Us, by his Works ſublime,
Leſſons of greateſt Uſe,
And which, if we improve, in Time
Will laſting Good produce.

At leaſt, they will have this Effect,
We're left without Excuſe;
Unleſs in Them we have Reſpect
To their intended Uſe.

Which was, that we might clearly ſee
GOD's own eternal Pow'r,
And know that it is *only He*,
Who makes the Plant and Flow'r.

From Whom Alone we live and move,
And have Our Being bleſt;
And Whom We always ought to love,
And in His Love to reſt.

Whoſe Providence is over All,
And doth our Wants ſupply;
And when on HIM We humbly call,
We know He is moſt nigh.

Moſt nigh He is to *all* on Earth,
As well as *all* in Heav'n:
For *all*, from HIM, receiv'd their Birth,
From HIM their Life is giv'n.

The Heav'n's declare His bleſt Abode,
The Earth His Works doth ſhow;
Above He is the *Angel's* GOD,
As well as *Man's* below.

In both He moſt conſpicuous ſhines,
  Makes known his Godhead's Pow'r;
To bleſs Them Both *alike* inclines,
  On each His Love doth ſhow'r.

He is our great *Creator*, kind,
  And our *Redeemer* too;
Regenerator of our Mind,
  As Heav'nly Light doth ſhow.

He is the *only* GOD of *Love*,
  Who waits to make All bleſt;
In His Cœleſtial Courts Above,
  Where true Believers reſt.

In ſhort, He is the All in All
  To Thoſe who love His Ways;
And Such as on HIM truly call,
  In Heav'n ſhall ſee His Face.

In Heav'n ſhall join the Angel's Song
  Of Moſes and the LAMB;
And praiſe, with Them, in Heart and Tongue
  JESUS, the great I AM.

Seek Ye firſt the Kingdom of GOD and it's Righteouſneſs, and all Things ſhall be added unto You. Matt. VI. 33.

The Earth is the LORD's, and the Fulneſs thereof; the World, and they that dwell therein.

Who ſhall aſcend into the Hill of the LORD? and who ſhall ſtand in his holy Place?

He that hath clean Hands, and a pure Heart; who hath not lift up his Soul unto Vanity, nor ſworn deceitfully. He ſhall receive the Bleſſing from the LORD, and Righteouſneſs from the GOD of his Salvation.

Pſa. XXIV. 1. 3. 4. 5.

MORAL REFLECTIONS &c.
CONTINUED.

All thy Works praiſe Thee, O LORD. In Wiſdom haſt thou made them all. Pſa. CIV. 24.

How admirable are thy Works, O LORD! How excellent the Operations of thy Hands!
Eaſtern Songs.

Range where You pleaſe,
In Water, Earth and Air,
GOD is in every Thing,
And every where.

PART II.

WHERE'ER I turn my wond'ring Eyes,
I'm ſtruck with ſomething new;
And do behold, with freſh Surprize,
Each Scene I'm led to view.

Extenſive Proſpects Here we ſee,
Moſt Noble and profuſe;
Adorn'd with ſweet VARIETY,
Which endleſs Charms produce.

Hills, Rocks, and Vales theſe Scenes adorn,
Their various Beauties ſhew;
And in a bright, unclouded Morn,
Twelve Counties hence We view,
Which

Which fill the Mind with Thoughts immenſe
Of HIM who's good and great;
And give, to ev'ry Man of Senſe,
A more exalted State.

GOD's Works, I ſee, did firſt proceed
From *Wiſdom* and *pure Love*;
And were intended us to lead
To nobler Works Above.

To lead Us, whilſt we dwell below,
To truſt in HIM, when try'd;
HIM Here to praiſe, to love, and know
As our Cœleſtial Guide.

For ever keeping This in Mind,
We're weak without his Aid,
But bleſt by HIM, we're ſure to find
Our Souls on HIM are ſtay'd.

Dependant Creatures ſure We are
On GOD, who gave us Birth;
And can't ſubſiſt without HIS Care,
One Moment here on Earth.

But Bleſſed be HIS HOLY NAME,
His Providential Love
Is Evermore to Us the ſame,
And never can remove.

Let ALL in Heav'n and Earth then bleſs,
And praiſe HIS Holy Name,
Who gives to Man ſuch Happineſs,
And Evermore's the ſame.

To All Mankind HIS Mercy is,
It flows to Ev'ry Soul;
And never unto Man will ceaſe,
Whilſt endleſs Ages roll.

'Tis true, we may *oppoſe* His Grace,
Reject His Heav'nly Plan;
Still juſt and true are all HIS Ways
To Ev'ry Child of Man.

To Us He hath moſt kindly giv'n
Of Life or Death the *Choice*;
And We muſt have a Hell or Heav'n,
As We obey this *Voice*.

A Heav'n, if We ſupremely love
Our *Neighbour* and our GOD;
But if this Way We diſapprove,
A Hell is our Abode.

Tho' Heav'n holds forth bright Scenes of Bliſs,
Which ſuit our Nature beſt,
If We won't uſe our Faculties,
We muſt remain unbleſt.

If We GOD's Mercy thus abuſe,
Invert His Order pure;
In HIM no Change this doth produce,
Tho' We the Ills endure.

We muſt have Happineſs or Shame,
According to our State;
Yet GOD's for Evermore the ſame,
Moſt merciful and great.

And that He can't his Bleſſings give
Alike to Ev'ry Soul,
Proceeds from this; Some won't receive
His Grace to make Them whole.

Their Selfiſh, and their Worldly Love
Repels the Heav'nly State,
And keeps their Hearts from Things Above,
Nay, makes Them ſuch Things hate.

In doing which They madly prize
A Love that is unchaſte,
And won't be number'd with the Wiſe,
But have a vicious Taſte:

Which State inverted, only can
Be chang'd by Grace Divine;
Which Grace Alone makes the New-Man,
And Us to Heav'n doth join.

I mean, as We GOD's Light receive,
And do the ſame improve;
He doth to Us moſt freely give
A State of Heav'nly Love:

Indeed, He did at firſt create
Man for this Bliſs ſublime;
And wiſhes Him to reinſtate
In Heav'ns Cœleſtial Clime.

Wiſhes Him Ever There to dwell,
In pureſt Love to live;
And with the Angels taſte, and feel
The Bliſs which GOD doth give.

But

But if We for ſuch Heav'nly Bliſs
Will not our Minds prepare,
We cannot taſte ſuch ſolid Peace,
Such Bleſſings cannot ſhare.

And why? becauſe Our Minds We cloſe
Againſt the Heav'nly Sun,
And ſet our *EVILS* interpoſe,
Till our ſhort Race is run.

Juſt as dark Clouds from this our Earth
Obſcure the natural Sun,
So We, rejecting the New-Birth,
For Ever are undone.

For E'er exclude the Heav'nly Light
From ſhining in our Mind;
And thus in Darkneſs We delight,
In which our Hell We find.

Here's the ſole Reaſon why We are
Excluded Heav'nly Scenes,
And cannot in their Glory ſhare,
Or know what Heaven means.

We cloſe the Door of our vile Hearts
Againſt GOD's Light and Love,
And won't receive what He imparts
To All in Heav'n Above.

On this Account, 'tis very plain,
We lead Ourſelves to Hell;
And tho' with Angels We might reign,
With Devils We will dwell.

To damn Ourſelves We're madly bent
  Againſt Our Maker's Will,
And counteract his kind Intent,
  And won't His Love fulfil.

Therefore, it's not from our bleſt LORD
  Deſtruction is our Lot,
But We deſpiſe His HOLY WORD,
  And ſet His Works at nought.

But Ah! let Us be Wiſe in Time,
  Act well our Parts on Earth;
We then ſhall dwell in Heav'ns bleſt Clime
  With Thoſe of Heav'nly Birth.

Seek Ye firſt the Kingdom of GOD and it's Righteouſneſs, and all Things ſhall be added unto You. Matt. VI. 33.

Thou, even Thou, art LORD alone: Thou haſt made Heaven, the Heaven of Heavens, with all their Hoſt: the Earth and all Things that are therein; the Seas, and all that is therein; and Thou preſerveſt Them all; and the Hoſt of Heaven worſhippeth Thee. Neh. IX. 6.

Let Every Thing that hath Breath, praiſe the LORD. Pſalm. CL. 6.

MORAL REFLECTIONS &c.
CONTINUED.

O LORD, how manifold are thy Works! in Wiſdom haſt Thou made Them All: The Earth is full of thy Riches. Pſalm. CIV. 24.

How Good is it to ſee and conſider the Works of the LORD; and His Dealings with the Children of Men. Eaſtern Songs.

Which Way ſoe'er I turn my Face or Feet,
I ſee thy Mercy, and thy Glory meet,
For Here, Great GOD! thy glorious Works do ſhine,
Which manifeſt thy Love, and Pow'r Divine.

PART III.

FRESH Beauties now my Eyes ſurvey,
My Heart affect with Love;
And which to ME do *NOW* convey
Sweet Thoughts of Things Above.

How bleſt to feel the Mind impreſt
By Means of Earthly Things!
But ſweeter ſtill in CHRIST to reſt,
From Whom ſuch Pleaſure ſprings.

Whate'er

Whate'er in outward Nature gives
To Man a ſolid Pleaſure,
From GOD Alone moſt ſurely lives,
And is to Man a Treaſure.

GOD is the Life of All his Works,
Howe'er defil'd by Man;
And tho' Diſorder in Them lurks,
He ſtill purſues His Plan:

Bleſt Plan! to make Us *Holy* Here,
His Works defil'd renew;
That We for Heav'nly Things may care,
And His Deſign purſue.

Paſs from this State of Things on Earth
To brighter Scenes in Heav'n,
Which pure Angelic Joys bring forth,
And to the Bleſt are giv'n.

Did We not darken Heav'nly Light,
Which flows into the Mind;
We ſhou'd expect, in Heav'n moſt bright,
Such Scenes as Theſe to find.

Scenes which exactly repreſent
Angels' bright inward State,
And do moſt beautifully paint
What is their happy Fate.

To humble Minds Theſe Scenes convey
Some Thoughts of Heav'n moſt bright,
And whiſper that the Heav'nly Day
Such Scenes will bring to Light.

Nay

Nay, brighter Scenes than Earth can ſhow,
Or Mortal's Pencil paint;
GOD will moſt certainly beſtow
On Ev'ry humble Saint.

Tho' outward Scenes Theſe only are
To image Heav'n within,
Yet They ſome Place in Us ſhou'd ſhare,
Being free from actual Sin.

In this They ſpeak Creation's Praiſe,
It's outward Beauty ſhow;
And call on Us our Hearts to raiſe,
And their Creator know.

Moſt pow'rful Preachers ſure They are
To Ev'ry thoughtful Mind,
And raiſe in Such that holy Pray'r
Which They deſire to find.

Which inward Prayer opens Heav'n
In Ev'ry State and Place,
And unto which is freely giv'n
Abundance of GOD's Grace.

It draws down Heav'n into the Soul,
Brings Love to God and Man;
Which Love for Ever crowns the whole
Of GOD's redeeming Plan.

For Ever happy makes that Soul
Which feels it's ſacred Fire,
And will, whilſt endleſs Ages roll,
All honeſt Hearts inſpire.

Oft have I heard of HAWKSTONE Park,
It's Beauties oft defin'd;
But All Deſcription was but dark,
Compar'd with what I find.

To paint the Beauties I have ſeen
In theſe ſweet Walks to Day,
Requires a more enlarged Pen,
A more inſpired Lay.

Which I muſt leave to Men of Worth,
And more enlighten'd Hearts,
To ſet ſuch charming Beauties forth,
Which Heav'n to Earth imparts.

Well pleaſ'd! if this my feeble Pen
Leads Thoſe who read to view,
That in theſe Scenes is clearly ſeen
GOD's Love and Wiſdom too.

And that We ſhou'd HIM always praiſe
When ſuch grand Works We ſee,
And, thro' Them, Whilſt We live, ſhou'd raiſe
Our Hearts moſt gratefully.

Let POPE his WINDSOR FOREST praiſe,
OTHERS of RICHMOND boaſt;
Of HAWKSTONE's Scenes I tune my Lays,
Becauſe They pleaſe Me moſt.

No Scenes, I Think, can Them excel,
Or image Heaven more;
Near to Them I cou'd like to dwell,
And Such grand Works explore.

For

For ſure I am that I cou'd view
In Ev'ry Tree and Grove,
What doth a GOD moſt clearly ſhew,
HIS Beauty and HIS Love:

And what the ſcoffing (*b*) ATHEIST ought
To ſilence and reclaim;
And if He *ſuch* Conviction ſought,
He wou'd adore his Name.

He wou'd confeſs His mighty Pow'r,
By *Truth Divine* o'ercome,
And love that BEING ev'ry Hour,
Which He proceeded from.

That there's a GOD all Nature ſhows,
Thro' all Her Works, ſo Grand;
From whoſe pure Mercy all Things roſe,
At his *Divine* Command.

For ſearch all Nature, thro' and thro',
With your moſt curious Eye;
The Godhead clearly ſtrikes your View,
And ſhows his Preſence *nigh*.

That ſame Almighty, gracious Hand,
Which form'd the Heav'ns Above;
Did here create the Sea and Land
By WISDOM out of LOVE.

Whoſe Pow'r ſupreme for ever guides,
From Heaven rules the Whole;
And over all Things HERE preſides,
Of ev'ry Thing the *Soul*.

In ev'ry Object that You ſee,
One firſt grand Cauſe is found,
Be it Flow'r, Beaſt, or Bird, or Tree,
Or what doth You ſurround.

All do their Parent GOD declare,
Show his creating Pow'r;
And prove his providential Care
Protects Them Ev'ry Hour.

Thus HAWKSTONE's Scenes, which We behold,
To all proclaim aloud,
And ſpeak more plain, than can be told
The *Being* of a GOD.

Who unto All doth here diſpenſe
What variouſly They need,
And by His gracious Providence
The *mighty whole* doth lead.

Whoe'er denies that there's a GOD
Muſt ſurely be a Fool,
And wilfully purſues that Road,
Learn'd Here in Folly's School.

To prove that there's one firſt grand Cauſe,
From whence Creation came;
We only need on MAN to pauſe,
And view his wond'rous Frame.

Which nicely ſcann'd, We ſoon ſhall find,
The Godhead clearly known;
Whoſe Power animates the Mind
Alike, of Ev'ry one.

In Body then, as well as Soul,
We ſee the great Creator
Dwelling in Both, as in the whole
Of univerſal Nature.

Thus whether view'd in whole or part,
Within, or all around,
We muſt acknowledge, from the Heart,
A *Work Divine* is found.

Whoſe Marks great Wiſdom *here* declare,
Great Harmony do ſhow;
And lead the Soul to *ſilent* Pray'r
And pure Obedience too.

To GOD, Primœval Source of All!
The Soul They ſurely lead;
And Whiſper that We ought to call
On Him for all We need.

Note well theſe Things, and nicely ſcan
His Wonders all Around,
Then *doubt* a GODHEAD if You can,
Or ſay, Where's GOD not found.

HIS WISDOM *here* conſpicuous is
To All who are not blind,
And muſt add Something to the Bliſs
Of Ev'ry gracious Mind.

Here's LOVE and WISDOM both expreſt
Where'er We look around,
For, in theſe Scenes, it is confeſt,
A Heav'n on Earth is found.

May ſuch delightful Scenes as Theſe
Their Owner ne'er enſnare,
But whilſt the *outward* Man They pleaſe,
The *inward* lead to Pray'r.

That, whilſt He taſtes terreſtrial Bliſs,
He may, within His Breaſt
Cheriſh that Heav'nly Love and Peace,
Which makes *all* Places bleſt.

Live Here an uſeful Life on Earth,
Prepare for happier Scenes;
Then dwell with Thoſe of heav'nly Birth,
Where CHRIST for ever reigns.

And Oh! that All, who come to ſee
This Earthly Paradiſe,
May, for their HAWKSTONE Viſit, be
More happy and more wiſe;

Be ſtruck with ſuch ſtupendous Things
As Here do pleaſe the Eye,
And hence adore the KING of KINGS
To all ETERNITY.

A

HYMN

TO THE

SUPREME BEING:

IN IMITATION

OF

THE EASTERN SONGS.

THOU, O Lord, haſt made all things in Heaven and in Earth: and Thy tender care is over all.

2. Innumerable Worlds ſtood forth at Thy Command; and by Thy word they are filled with glorious works.

3. Who can comprehend the boundleſs Univerſe? or number the Stars of Heaven?

4. Are They not the Habitations of Thy Power? filled with manifeſtations of Thy Wiſdom and Goodneſs?

5. Amidſt them Thou haſt provided a dwelling for Man; that he alſo might praiſe Thy Name.

6. The Sun ſhineth and is very glorious; and we rejoice in the light thereof.

We

7. We admire its brightneſs, and perceive its greatneſs; and our Earth vaniſheth in compariſon with it.

8. Yet what is this amidſt Thy Works? is it not as a point, and as nothing in the firmament of Heaven?

9. What then is man, that Thou art mindful of him? or the ſon of man, that Thou viſiteſt him?

10. Should he preſume to look up unto Thee? or can his prayers come before the Moſt High?

11. Wilt Thou regard him? or have reſpect unto his ways?

12. Behold, O Lord, my Soul truſteth on Thee; for Thou haſt created all things, and wilt not neglect Thy Works.

13. Thou cauſeſt the graſs to grow, and the Tree to ſhoot forth leaves and Fruit.

14. Thou haſt created, and upholdeſt all living creatures: if Thou withdraweſt Thy hand they periſh.

15. Thou art ever nigh unto us: for in Thee we live, and move, and have our being.

16. Thy Power is circumſcribed by no bounds; both great and ſmall are alike unto Thee.

17. And Thine infinite and Divine attributes are manifeſted, by upholding and caring for all Thy works.

18. From the Sun in the firmament of heaven, to the ſand on the ſea ſhore, all is the operation of Thy hand.

From

19. From the Cherubin and Seraphin, who ſtand before Thee, to the worm in the bowels of the Earth, all living creatures receive of Thee, what is good and expedient for them.

20. And not one ſuffereth change, without Thy knowledge.

21. Praiſe then the Lord, O my Soul, and rejoice before Him,

22. Lift up thyſelf unto Him with reverence, for He heareth thy prayer, and will help thee.

23. O my God, give me an underſtanding heart and make me to be filled with true wiſdom.

24. May I be filled with Thy Holy Spirit, and daily draw nearer to Thee my God!

25. And appoint for me, here on Earth, what Thou ſeeſt good and expedient for me.

26. Help me that I may diſcharge my duty in my ſtation, and do Thy will.

27. And having ſerved my generation here on Earth, grant that I may enter into the world of light.

28. That I may join the Hoſt of Heaven, to praiſe Thy Name, O Lord, for ever and ever. *Amen.*

HAWKSTONE is the Seat *of Sir Richard Hill, Baronet, One of the Knights of the Shire for the County of Salop, and is ſituated at about eleven Miles diſtance from* SHREWSBURY, *a ſmall Pamphlet deſcriptive of which may be had at HAWKSTONE INN, an elegant Houſe built by Sir Richard, for the Accommodation of Thoſe who come to ſee the Place. It may alſo be had of J. Stockdale, Piccadilly,* LONDON, *or T. Wood, Printer,* SHREWSBURY, *and other Bookſellers. Price, one* Shilling.

Inſcriptions

IN HAWKSTONE PARK:

The Seat of Sir RICHARD HILL, Bart.

Over the two large Whale Ribs near the Inn.

Here Paſſenger, thy courſe begin,
And Nature's charms admire,
Where varied landſcapes feaſt the Eye,
The feet forget to tire.

In a Receſs in the Grotto.

Let thoſe ſurround the throne of Kings,
Who court the pomp that grandeur brings:
Tho' ſprung from Needham's noble race †,
'Tis here I fix my dwelling place;
Contentment be my happy lot,
My lov'd abode this peaceful grot.

† *Theſe Lines are in the Hand of a large Wax Figure, which was given to Sir Richard Hill Bart. by the late Lord* KILLMOREY, *whoſe name is Needham, and one of whoſe Anceſtors the Figure repreſents.*

In the Retreat.

Whilſt all thy glories, O my GOD,
Thro' the creation ſhine,
Whilſt rocks and hills and fertile vales,
Proclaim the hand Divine,

Oh! may I view with humble heart,
The Wonders of THY power,
Diſplay'd alike in wilder ſcenes,
As in each blade and flower.

But whilſt I taſte thy bleſſings, LORD,
And ſip the ſtreams below,
O may my Soul be led to Thee,
From whom all bleſſings flow!

And if ſuch footſteps of thy love,
Thro' this loſt world we trace,
How far tranſcendent are thy works,
Throughout the world of grace!

Juſt as before yon' noontide ſun
The brighteſt ſtars are ſmall,
So earthly comforts are but ſnares,
'Till grace has crown'd them all.

In the Hermit's Habitation.

Far from the buſy ſcenes of life,
Far from the world its cares and ſtrife,
In Solitude more pleaſ'd to dwell,
The Hermit bids you to his cell;
Warns you Sin's gilded baits to fly,
And calls you to prepare to die.

Over a Seat at Neptune's Whim, on the Bark of an Oak.

Whilſt baneful vice lays conſcience waſte
With mad'ning Joys of ſenſe,
Theſe rural ſcenes beguile the hours
In pleaſing innocence.

On an Urn in the Tower Glen:

Anno 1784,
This Urn
Was placed here, by Sir Richard Hill, Bart.
(eldeſt Son of Sir Rowland Hill, Bart.)
One of the Knights of this Shire,
As a token of affection to the Memory of his
much-reſpected Anceſtor,

ROWLAND

ROWLAND HILL, of HAWKSTONE, ESQUIRE;
A Gentleman remarkable for his great wiſdom, piety, and charity, who being a zealous Royaliſt, hid himſelf in this Glen, in the civil wars, in the time of
KING CHARLES THE FIRST;
But being diſcovered, was impriſoned in the adjacent Caſtle, commonly called Red Caſtle, whilſt his houſe was pillaged and ranſacked by the Rebels. The Caſtle itſelf was ſoon afterwards demoliſhed.
His ſon, Rowland Hill, Eſq; coming to his aſſiſtance, alſo ſuffered much in the ſame loyal cauſe.

The above account taken from Kimber's Baronetage, as alſo from the traditions of the family, holds forth to poſterity the attachment of this ancient Houſe, to an unfortunate and much injured Sovereign.

Entering into the Walls of Red Caſtle;

See this vaſt antique Pile, how reverend grey,
In hoary age its Walls and mould'ring towers!
With tufted Moſs and Ivy rudely hung,
From whoſe high turrets, now by years decay'd,
We trace the dire remains of bloody war.
Thoſe loneſome walks of thick uncouthſt ſhade,
By length of centuries paſt, by turns have clos'd
A race of Warriors here entomb'd.

Over the Bower of Contemplation.

Sacred to Contemplation.

Tell me, dear ſtranger, tell me true,
What Sorrows ſwell thy breaſt;
Midſt all the joys the world can give,
Ah! why ſo far from reſt?

Oft ſad forebodings from within
Announce the hidden ſore,
Whilſt fruitleſs arts the wound to heal
But make it feſter more.

Yet call not Diſſipation's aid
To lull or chace thy grief;
Let Contemplation's ſoothing balm
Afford thy ſoul relief.

In riot's din, (Religion's foe)
Let thoughtleſs mortals live,
Be thine to ſeek thoſe purer joys
Which riot ne'er can give.

The firſt man's heart by ſin defil'd,
The loſs of Heav'n ſuſtain'd,
But when ſweet Peace her throne reſumes,
'Tis PARADISE REGAIN'D.

Over the Door of Neptune's Cottage, called the Whim.

Wilt thou great Neptune, here abide,
Or on the boundleſs Ocean ride?
Art thou with Water diſcontent,
That thou haſt chang'd thy element.

Neptune's Reply.

Recumbent on my Urn below,
I wait to let each Nereid know,
That whilſt I wield my Sceptre there,
I Place my Amphytrite here.

Over two large Whalebones, between which Neptune is ſeated leaning on his Urn, at the River's Head. Behind the Figure are Laurels and other Trees.

Whilſt verdant Laurels form my Bow'r,
A ſlaughter'd Whale proclaims my Pow'r,
My Trident pierc'd the Monſter's ſide,
Theſe Bones are trophies of my pride.

There

There is a beautiful new Walk lately finiſhed among the more wild and romantic parts of the Rocks at Hawkſtone, which were before almoſt unexplored and inacceſſible. In a large natural Alcove, through which the Walk paſſes, were found a vaſt number of half-devoured Hares and Rabbits, with Wings, Heads and Legs of divers Kinds of Poultry.——The Place is now called

Renard's Banquetting Houſe.

In it are the following Lines.

Long unmoleſted in his Sport,
Here Renard held his feſtive Court,
Whilſt ſcatter'd Turkies, Geeſe, and Chickens,
Proclaim'd bold Renard's dainty Pickings!
Thus Thieves oft times moſt nicely feed,
Whilſt honeſt Men are left in need.

Over the Porch of the Menagerie Door.

Enter, kind Stranger, and you'll find
Within this ſtraw-roof'd Cot
A happy man and Wife; not oft
Of Palaces the Lot.

Whilſt John in honeſt Labour toils,
His Mary's tender care,
Extends to all her feather'd Tribe,
And each her Bounty ſhare.

Contented Souls! long may they live
Within their ſweet Retreat,
Two Hearts in one for ever join'd,
Of Peace and Love the Seat!

And may the great JEHOVAH deign
Whene'er their Race is run,
With bright, cœleſtial Rays of Grace
To gild their ſetting Sun.

MORAL REFLECTIONS &c.

IN VERSE, CONTINUED.

OCCASION'D

BY

A SECOND VISIT TO

HAWKSTONE PARK,

MAY 20TH. AND 21ST. 1795.

BY JOSEPH WHITTINGHAM SALMON.

Come and ſee the Works of GOD : For the Works of the LORD, are wonderful, and HIS Works among Men are hidden.
Pſa. LXVI. 5. Eccluſ. XI. 4.

Conſider the wond'rous Works of GOD. He hath eſtabliſhed the World by his Wiſdom and hath ſtretched out the Heavens by his Diſcretion; for He is the Former of all Things.
Job. XXXVII. 14. Jer. X. 12.

Seek Ye firſt the Kingdom of GOD and it's Righteouſneſs, and all Things ſhall be added unto You. Matt. VI. 33.

Thus ſaith the LORD thy Redeemer, I am the LORD that maketh all Things, That ſtretcheth forth the Heavens alone, that ſpreadeth abroad the Earth by Myſelf. I am the LORD, and there is none Elſe.

Iſai. XLIV. 24. XLV. 18.

Happy is He that hath the GOD of Jacob for his Help, whoſe Hope is in the LORD His GOD: which made Heaven and Earth. Happy is that People that is in ſuch a Caſe: Yea, happy is that People, whoſe GOD IS THE LORD.

Pſa. CXLVI. 5. 6. CXLIV. 15.

MORAL REFLECTIONS &c.
CONTINUED.

LORD, thou art GOD which haſt made Heaven and Earth. Emmanuel, GOD with Us.
Acts IV. 24. Matt. I. 23.

All thy Works praiſe Thee, O LORD! the great Creator of Heaven and Earth.
Eaſtern Songs.

In theſe lov'd Scenes what rapt'rous Glories ſhine,
Attract the Eyes, and do the Heart refine!
What ſacred Beauties beam throughout the whole,
Which ſtrike the Senſe, and ſteal upon the Soul!
Such Proſpects HERE *do open to our View,*
They charm the Mind with Something ever new.

PART IV.

JEHOVAH-JESUS! LORD of ALL!
To Thee my Heart I raiſe;
On Thee, my GOD, for HELP I call,
Aſſiſt my feeble Lays.

Thou art the ANGEL'S GOD in Heav'n,
The CHRISTIAN'S GOD on Earth;
To Whom Alone be Glory giv'n
By All of Heav'nly Birth.

The Chriſtian's Here, by Light from Thee,
With All in Heaven join;
Approach thy bleſt HUMANITY,
And know 'tis ALL DIVINE.

The Seal's being loos'd, They clearly ſee,
Thee and the Father ONE;
And wiſh that All may bow the Knee
To thee, who'rt GOD ALONE.

Who, by thy Angels, rules Our Earth,
Conducts thy righteous Plan;
And, by Thy WORD, thro' Them brings forth
In Us, a Heav'nly Man.

Permit Me, LORD, then to deſire
Thy Mercy may incline,
My GUARDIAN ANGELS to inſpire
My Heart with Things Divine.

That this my SECOND Viſit Here
May have an *uſeful* End,
And ſpread THY GLORY far and near
By Lines which may be penn'd.

O that They may thy GOODNESS tell,
Make known Thy Pow'r and Love;
Attract ſome thoughtleſs Souls from Hell
To ſeek the Things Above.

They'll then be kept from ev'ry Ill
By Angels ſent from Heav'n,
And, IF OBEDIENT, will fulfil
Thy righteous Precepts giv'n.

'ill ſoon from Earth to Heav'n remove
To join the Angels bright,
ıd There, with Them, for Ever love
What's holy, juſt and right.

ɔr Ever There delight to do
Heavn's Laws of Love Divine,
nd chearfully thoſe Works purſue,
To which They now incline.

nder thy kind PATERNAL EYE
O LORD, I aſk their Aid;
nd now addreſs Them as moſt nigh
To help Me, willing made.

Once more, YE ANGELS! help my Song
In this delightful Park,
That I may, as I walk along,
GOD's glorious Works remark.

Once more, I ſay, my Verſe inſpire;
Tranſmit ſome heav'nly Rays,
That I may, from Cœleſtial Fire
The Scenes of *Hawkſtone* praiſe.

Extol their BEAUTY, own that Hand
To be indeed DIVINE,
Which caus'd ſuch Works, ſublimely grand,
In HAWKSTONE Park to ſhine.

Thy Works They are, ETERNAL LORD!
From Thee They have their Birth;
In Them thy Name ſhould be ador'd
By Us who dwell on Earth.

How good to rove in this ſweet Park
Juſt as the Morning dawns;
And Here Each ſtriking Beauty mark
As We walk o'er the Lawns.

The Skies ſhine clear, the Earth looks gay,
All Nature ſeems to ſmile;
And finely repreſents that Day
Which we ſhall ſee e'er while.

Thrice happy Day to All the Wiſe
Who've *Here* their Time improv'd,
And fixt their Hearts on Heav'nly Joys,
And have their Neighbour lov'd.

How pleaſing are theſe beauteous Scenes,
As o'er this Park We walk;
And which ſalute us with the Means
Of higher Themes to talk.

For Scenes there are in Heav'n above
More worthy of our Choice
Than all the Scenes We *Here* approve,
Tho' We in *Them* rejoice.

Pleaſant! to hear the wakeful Lark
Salute the op'ning Day,
More pleaſant ſtill as We remark
The Sun's reviving Ray.

Emblem of Rays of heav'nly Light,
Which penetrate the Mind,
And give the *intellectual* Sight
To All of Human Kind.

Which Rays proceed from JESUS CHRIST
The only Sun of Heav'n,
And *gradually* diſpel our Miſt
Of Darkneſs, as They're giv'n.

For which may All reſound HIS Fame,
And glow with his pure Love;
May All on Earth adore His Name,
Conjoin'd with All Above.

Let Men and Angels raiſe a Hymn
To their INCARNATE GOD,
And join'd with Them my feeble Rhyme
Shall ſpread His Fame abroad.

And may ALL WORLDS His Goodneſs praiſe,
In GRATITUDE unite
To HIM, Who only can Them raiſe
To endleſs Love and Light.

In ſhort, may WE for Ever bleſs,
For Ever HIM adore,
Who is the Author of *our* Peace,
Now, and for Evermore.

The HOLY ANTIENTS ſurely ſaw
GOD in His Works below,
And great Delight from Them did draw,
And much Inſtruction too.

They penetrated through the Vail
Of *outward* Objects ſeen,
And, from PERCEPTION, did not fail
To know the Things *they mean*.

Enlighten'd

Enlighten'd Souls! they ſaw moſt clear
What GOD's Works (*c*) repreſent,
And know *external* Things declare,
That *inward* Things were meant.

For ſure it is, CŒLESTIAL THINGS
In *outward* Forms appear,
From which peculiar Pleaſure ſprings,
As Such the Mind views here.

Nay, fill the humble Soul with Joy,
As He perceives the ſame;
And ſhow Things *inward* to be nigh
From whence the *outward* came.

For what We ſee HERE with Our Eyes,
The Sun, the Moon and Stars,
Shou'd lead the Mind to GOD moſt wiſe,
Whoſe Eſſence each Thing ſhares.

And ſhou'd incline Us to regard
Thro' Them the Things of Heav'n,
Which Things wou'd be our great Reward
As They to Us were giv'n.

Did We enjoy their *inward State*,
Like Them to GOD incline;
On Scenes like Theſe We'd meditate,
And own their Source Divine.

Wou'd view Them as They really are,
Forms of GOD's Light and Love;
Which unto Man do HERE declare
A GOD who reigns above.

Speak

Speak loudly to his thinking Mind,
That He this GOD ſhou'd know;
In HIM ſhou'd ſeek true Bliſs to find,
From Whom true Bliſs doth flow.

For All Mankind will ſurely own
They Happineſs deſire,
And that it comes from GOD ALONE;
Who doth their Hearts inſpire.

Inſpire with All that's good and true
Their Human Faculties,
And calls Them Ever to purſue
The Things that make for Peace.

HAWKSTONE! thy Scenes are heard of far,
And bring the curious Mind
To prove how great thy Beauties are,
For Here They do Them find.

Beauties that far ſurpaſs the Pow'r
Of Mortals *Here* to tell,
And which ſurprize Us ſtill the more,
The more We note Them well.

Who viſits Here at Pleaſure roves
Thro' various Scenes of Bliſs,
And finds in Paradiſian Groves,
What rural Pleaſure is.

Whoſe feeling Minds cannot refuſe
Their Raptures to expreſs,
Since All around Them plainly ſhews
Scenes of ſuch Happineſs.

And which, whilſt Here they ſtrike the Eye,
Give Pleaſure to the Sight;
And what is more, do ſatisfy
The Mind with great Delight.

Not that the Mind's *affected Here*
With *outward Things alone*,
But by an *inward* Pow'r that's near,
And is to Man made known.

Which Pow'r Divine affects the Heart
Of Such as meditate,
And doth to Them it's Bliſs impart
According to their State.

Bleſt Thought! to Man this Pow'r flows,
To All *alike* is giv'n;
And unto All gives true Repoſe,
As it's receiv'd from Heav'n.

And as 'tis us'd, Man doth become
An Image of the LORD,
Travels to His Eternal Home,
Taught by the Holy Word.

Which WORD's the Fountain of all Truth,
From which We *Here* may draw
Comfort in *Age*, and Guide in *Youth*,
As We obey each Law.

For ev'ry *Law* of GOD is pure,
Like Silver try'd in Fire;
And will, with Thoſe, for E'er endure,
Who make Them their Deſire.

Moſt

Moſt ſacred Book! by GOD deſign'd
To lead the Soul to Heav'n;
And as to it We're well inclin'd,
The LIFE thereof is giv'n.

Theſe Scenes, whilſt They diſcloſe their Beauties,
To EACH VISITER declare,
That 'tis not the LEAST of DUTIES
They, thro' Them, ſhou'd GOD revere.

For All who ſee GOD's Pow'r Diving
Diſplay'd in *outward* Nature,
Shou'd ſurely INWARDLY incline
To worſhip their Creator.

They ſhou'd acknowledge Him ſupreme,
His Order *Here* admire;
And reverence HIS HOLY NAME,
Who gives Each good Deſire.

Whoſe *inward* Diſtate ſweetly draws
The Soul it's GOD to fear,
And is the only moving Cauſe
Of Man's *Well-Being* Here.

But All who diſregard HIS Works,
And ſtupid will remain,
In Them *Diſorder ſurely lurks*,
Which leads to endleſs Pain.

Brutiſh they are, and cannot ſee
The GOD of Nature *Here*,
Becauſe They won't from Evil flee,
But in it perſevere.

And Evil always blinds the Eyes,
  Obſcures the heav'nly Light;
And hinders Man from being wiſe,
  And doing what is right.

For All that's Evil ſurely is
  Averſion to what's Good,
And muſt deprive the Soul of Peace,
  And All Cœleſtial Food.

It is to Men the greateſt Foe,
  Whilſt They on Earth do dwell;
And, after Death, will cauſe their Woe
  For Evermore in Hell.

That is, if They don't *Here* (*d*) repent,
  And what is Good embrace;
And do what's right, with pure Intent,
  While laſts their Day of Grace.

And love that State, whilſt Here on Earth,
  And to the End endure;
And thus ſhow forth their Heav'nly Birth,
  And make Salvation ſure.

Ten thouſand beauteous Scenes, no doubt,
  This FAVOUR'D ISLE affords;
MANY I've ſeen, and read about
  In highly pleaſing Words.

Of HAGLEY, ENVILLE, and the LEASOWES,
  I've read and heard great Things;
Yet ſtill, I think, none better pleaſe Us
  Than what from HAWKSTONE ſprings.

At leaſt, They ſuit *my Taſte* the beſt,
  Affect *my inward* State,
And move Each Feeling in my Breaſt
  On Heav'n to meditate.

To meditate on Heaven's Charms,
  Which *Here* I ſo admire,
That Each my very Boſom warms
  With pure, ſeraphic Fire.

Nor do I SINGULAR appear
  In ſpeaking thus my Mind,
For Thouſands tell, who have been Here,
  What pleaſing Joys They find.

From Holland, France and Italy
  The Great Ones HERE have been,
But None more pleas'd than (*e*) PAOLI
  Who theſe grand Scenes had ſeen.

The noble General did declare
  He Nothing did remark
In All His Travels to compare
  With *Hawkſtone's* charming Park.

One View, under the Grotto Hill,
  Above All did Him pleaſe,
Did ſo His Mind with Wonder fill,
  That it recorded is.

And now is nam'd PAOLI's POINT,
  Diſtinguiſh'd from the Reſt;
From which We may depend upon't
  He There was *moſt* impreſt.

No Doubt His Mind delighted was
To ſee that Pow'r Divine,
Which ſuch grand Works as Theſe did cauſe
On this BLEST ISLE to ſhine.

BELOVED ISLE! MOST FAVOUR'D SPOT!
How happy wou'd ALL be,
If GOD's bleſt Name was not forgot,
When His great Works We ſee.

And which will never be the Caſe
If We *true Wiſdom* love,
And view GOD's Works in Ev'ry Place
As influenc'd from Above.

For ſure I am, All Nature is
The Product of His Pow'r,
Whoſe Operation ne'er will ceaſe
Whilſt *Here* is ſeen a Flow'r.

Whilſt Forms in Nature *Here* exiſt
To repreſent Our State,
No finite Pow'r can e'er reſiſt
The Pow'r of GOD moſt great.

Invert that Pow'r indeed Man may,
Turn what is Good to Evil;
And *changing* thus the Heav'nly Ray,
Man may become a Devil.

He may blaſpheme GOD's Holy Name,
He may from *Him* remove;
Yet ſtill the LORD remains the ſame,
Always a GOD of Love.

Amazing

Amazing Love! Yet ſuch the Caſe,
No Change our GOD doth know;
And though We do reject His Grace
It e'er to Us will flow.

But though it flows to ALL ſo pure,
And wou'd All Souls convert,
The Wicked cannot GRACE endure,
But Always it pervert.

Juſt as ſome Objects *Here* on Earth
The Sun's Rays (*ſ*) ſuffocate,
And are to Man of little Worth
By reaſon of their State.

The Dunghill, for Example ſee,
Receives the Sun's Rays *Here*;
So doth a noxious, poiſonous Tree,
Which no good Fruit doth bear.

Whereas the Diamond ſparkles bright
From it's *peculiar* Nature,
And is admiſſive of the LIGHT,
Which ſhows a better Feature.

Juſt ſo it is in Human Minds
Whoſe Natures differ Here,
The *One* in GOD His Pleaſure finds,
The *Other* hates Him near.

And Yet the LORD from Heav'n doth give
His Influence juſt the ſame
To Each, tho' Each do not receive
The Bliſs He wiſhes Them.

What

What Reaſon then can be aſſign'd
  Why Some Salvation have,
And Others don't that Bleſſing find,
  Their Souls *Here* do not ſave.

But live and die eſtrang'd from GOD,
  As all their Conduct ſhows;
And always walk in that broad Road
  Which to Perdition goes.

Whilſt Others walk in *better* Ways,
  The *narrow* Path purſue;
And do the GOD of Heaven praiſe,
  And love their Neighbour too.

On Whom then ſhall We lay the Blame?
  Or Who is in the Fault?
Why *WE* — Be't ſpoken to our Shame,
  Who do from GOD revolt.

Inverted that pure Order is,
  Which ſhou'd exiſt in Man;
Who cannot be in *perfect* Peace
  Till it's *reſtor'd* again.

But when His Pow'rs *obedient* are,
  Submiſſive Here are made,
He'll find again, in *Order fair*,
  A beauteous Scene diſplayd.

For *Order* ſure was Man's firſt Law,
  A Law that came from Heav'n;
And as obſerv'd, from It We draw
  That Bliſs to Angels giv'n.

GOD

GOD then is *blameleſs*, All ſhou'd ſay,
Whatever be their Fate;
Since it is clear, that All Men may
Chuſe their *Eternal* State.

And as They do determine *Here*,
From Freedom of the Will,
Their GOD to *hate*, or to *revere*,
They'll reap the *Good* or *Ill*.

'Tis ſurely great IMPIETY
To ſay *God* damns the Soul,
Since He doth Ever ſtrive, We ſee,
To make the vileſt Whole.

What then can cauſe the Difference,
But Difference of State,
As muſt be clear to Men of Senſe
Who on This meditate.

Who meditate on Heaven's Ways
Muſt ſurely be agreed,
That, from the LORD, whoever ſtrays
Condemns Himſelf indeed.

Doth by His own perverſe Self Will
Reject the Heav'nly State,
And *thus* His MEASURE OF EVIL FILL,
Which makes Him *good* Things hate.

Nay makes Him hate ALL that is Good,
And love whate'er is Evil;
Confirm'd in Which, He's not of GOD,
But *makes Himſelf* a DEVIL.

This to diſplay, the Sun Behold,
Whoſe Heat and Light's the ſame;
And yet We need not ſure be told,
Thoſe only are too blame

Who do neglect, whilſt it is Day,
Their needful Works to do;
And trifling thus their Time away
Do Nothing Good purſue.

And thus, Whilſt *Others* reap the Good
The Sun diffuſes *Here*,
It ſurely muſt be underſtood
They don't *their* Bleſſings ſhare.

How plain from Hence it is to ſee
The LORD wou'd ſave Us All,
If We wou'd to His Mercy flee,
And for Salvation call.

If We wou'd *Here* but *uſe His Grace*,
Which Ever preſent is;
And Walk in true Religion's Ways,
Our End wou'd then be Peace.

Wou'd be Eternal Peace, I ſay,
In Heav'nly Realms above,
Where We no more, *like Sheep*, *ſhou'd ſtray*
From CHRIST, the GOD of Love.

Whoſe glorious Works were *Here* deſign'd
To manifeſt His Pow'r,
And Show His GODHEAD to the Mind,
That All might HIM adore.

Whoſe

Whoſe Power flows to ALL in Heav'n,
And reaches ALL on Earth;
And unto Ev'ry Creature's giv'n
According to it's Birth.

And which, unſeen by Mortal Man,
Upholds this Earthly Ball;
And doth all Nature *Here* ſuſtain,
Or 'Twou'd to Ruin fall.

For Who ſupports YON Orbs on high,
Thoſe radiant Globes of Light,
Which gild the glorious azure Sky,
And pleaſe our gazing Sight?

Who fixt the Sun, Orb moſt immenſe,
The Center of our Sphere,
Which doth his chearing Beams diſpenſe
To all both far and near?

Who gave Exiſtence to the whole?
Or who upholds them ſtill?
Why GOD? of all Things here the Soul,
Whoſe Pow'r doth all Things fill.

Let Naturaliſts boaſt, as They pleaſe,
Of natural Inſtinct *Here*,
Enlighten'd Reaſon plainly ſees
GOD's Operation near.

And that All Nature is upheld
By Influence from Heav'n,
Is Truth Divine, from GOD reveal'd,
And to the *Humble* giv'n.

The Sun, the Moon, the Stars proclaim
The mighty Pow'r of GOD;
And magnify HIS HOLY NAME,
And ſpread His Fame abroad.

They call on Ev'ry living Soul
Their utmoſt Praiſe to give,
And, whilſt Eternal Ages roll,
In Gratitude to live.

When, LORD, thy Heav'ns I do admire,
Thy handy-Works do ſcan;
The Moon, the Sun, that Orb of Fire,
With All their ſparkling Train.

I'm loſt in Wonder, and Suprize,
At Such *vaſt Scenes* as Theſe,
Which give ſuch Pleaſure to the Eyes,
And to the Mind ſuch Peace.

And am ſurpriz'd that ANY can
Deny thy *Godhead Here*,
Since All Things plainly ſhow to Man
The Hand of GOD is near.

Which Hand Divine like hidden Springs
In ſome well-made Machine,
Directs the natural Courſe of Things,
As may be clearly ſeen.

Yet greater than All His Mercy ſhines,
Sole Fountain of our Bliſs,
And EVERLASTINGLY combines
To make Our Paradiſe.

Moſt

Moſt charming Thought! tranſporting View!
Let Me indulge the Sight,
Which doth, to fallen Man, HERE ſhew
A Scene of ſuch Delight.

GOD's Works do teach, as well as ſhine,
If *We* but note Them well;
And, like His WORD, in Ev'ry Line,
Some Treaſure do reveal.

And thus effectually wou'd guide
The Steps of All to Heav'n,
If All wou'd but in HIM confide,
Who ſuch great Works hath giv'n.

Happy, ſupremely happy They!
Who by HIS Works are led
Into the bleſſed, heav'nly Way,
And in the ſame do tread.

Which ALL may do, if ſo inclin'd,
Where'er They dwell on Earth;
If They but cultivate the Mind,
And let GOD's *Light* come forth.

Which *Light* muſt enter into ALL
Created by *His* Pow'r,
Who, if Each wou'd obey His CALL,
His Name They wou'd adore.

The HEATHENS bleſſed, humble Men,
Who *Here* GOD's Works do ſee,
By Them are led to HIM again,
And worſhip DEITY.

And ſure All worſhip GOD the beſt,
To *Him* moſt pleaſing are,
As of Uprightneſs They're poſſeſt,
And Fruits of Love do bear.

The HEATHENS ALL do ſurely find
GOD's Influence *within*,
Which doth for Heav'n prepare the Mind
Of All who ceaſe from Sin.

And tho' ne'er beam'd the Goſpel-Ray
To give *Them clearer* Views,
Yet ſhines the *Hope* of heav'nly Day,
Which ALL of Them may chuſe.

Becauſe an endleſs State of Bliſs
For *all* Men was deſign'd,
And All who *ſtrive* can never miſs
That bleſſed State to find.

In CHARITY the Heathens live,
The *Chriſtian's* Vices hate;
And thus GOD's Preſence They receive
According to their State.

And Tho' They're ignorant of the (*g*) Name
Of JESUS CHRIST OUR LORD,
His Mercy's ſtill to *Them* the ſame
As if They had HIS WORD.

By which BLEST WORD We have more Light,
More Holy Truths may learn;
And ought to be the more upright,
As *We* His Will diſcern.

And

And alſo ſtudiouſly avoid
His Mercy to contract,
Becauſe *They* have an *inward* Guide
By which They *right* may act.

And probably may Us OUTSHINE,
Who *clearer* Precepts know,
Have, in CHRIST's Word, Line upon Line,
And HIS Example too.

For which, with Pow'rs enlarg'd, *We* ought
HIS *Mercy* to adore;
And, with *the Heathens, inward-taught,*
Praiſe MERCY Evermore.

For greater than Heav'n HIS Mercy is,
Extends alike to All;
And if this MERCY any miſs,
They don't on HIM right call.

That is, They don't from *Sin* depart,
Prepare the *Way* for GOD;
Who ONLY can renew the Heart,
And ſhed His Love abroad,

As They ſincerely put away
The *Evil* Things they love,
And, by this Means, admit the Ray,
Which flows from GOD above.

But All who in Heav'ns Light Here ſtand
This bleſſed Truth will view,
That what HE DOTH is Mercy's Hand,
And Love and Wiſdom too.

The more we meditate on GOD,
Think on ſweet Mercy's Plan;
The more it will be underſtood,
It flows to Ev'ry Man.

For *One bleſt Source* of Life there is
For *All* the *human* Race,
And yet the *Truth* is plainly This,
All different it embrace.

And All who, like *good* (*h*) *Heathens*, live
In mutual Love below,
Will ſure the Light of Heav'n receive
When from this *World* they go.

Mark well theſe Things, Delight You'll find,
Pure Pleaſures will increaſe,
Unleſs You have a WICKED MIND
Which nought on Earth can pleaſe.

If ſo——You never can believe
GOD's bleſſed Influence *Here*;
Nor Heav'nly Bleſſings can receive,
Tho' unto All brought near.

But ſunk in Darkneſs will not tread
The *Way* that leads to GOD,
But by wrong Spirits will be led
Unto Hell's dark Abode.

Where Scenes of Horror You will ſee,
(Not Scenes like HAWKSTONE PARK!)
And, if You don't repent, will be
For ever in the Dark.

For

For Ever live with Thoſe in Hell
Who've here oppos'd the Light,
And There with Them for Ever dwell
Who hate what's juſt and right.

And wou'd You know what HELL doth mean,
And it's infernal FIRE,
It ſurely is a STATE IN MAN,
Void of Each good Deſire.

The (*i*) FIRE OF HELL can Nothing be,
But that reſides *within*,
As Pride, Revenge, and Cruelty,
And Ev'ry other Sin.

Which All proceed from baſe Self-Love,
And worldly Love conjoin'd;
And do for Ever Man remove
From His Creator kind.

Who doth moſt ardently deſire
To ſave the Human Race
From that infernal, Helliſh Fire
Which doth *in Them* take place,

As They give Way to Pride and Strife,
And wicked Lives *Here* live;
And thus *neglect* that Heav'nly Life
For which *All* ought to ſtrive.

Which Heav'nly Life will be our Boaſt,
As CHRIST doth Us inſpire
With TRUTH, which is the HOLY GHOST,
And LOVE, which is Heav'ns FIRE.

Which Holy Fire makes Heav'n *within*,
The *Helliſh Fire* removes;
That is, ſets free the Mind from Sin,
And it's *infernal* Loves,

Which *Here* torment the wicked Soul,
Hereafter make His Hell;
Who *Dives-like*, whilſt Ages roll,
In ſcorching Flames will dwell.

'Tis plain, the Wicked Each torment,
Each Other *here* do hate;
And having *here* their Time miſpent,
And *choſe* their helliſh State,

They do *hereafter* burn with Ire
Each Other to deſtroy,
And live in this infernal Fire,
Eſtrang'd from Heav'nly Joy.

They do, in ſhort, for Ever ſtrive
To torture One Another,
And thus in Helliſh Hatred live
The One againſt the Other.

And this doth ſurely make the Hell
Of Ev'ry damned Soul,
Who, in His Miſery, muſt dwell
Whilſt endleſs Ages roll.

Seek Ye firſt the Kingdom of GOD and it's Righteouſneſs, and all Things ſhall be added unto You. Matt. VI. 33.

O LORD my GOD, thou art very great, thou art clothed with Honour and Majeſty. Who covereſt thyſelf with Light as with a Garment: who ſtretcheſt out the Heavens like a Curtain. Who maketh his Angels Spirits: his Miniſters a flaming Fire. Who laid the Foundations of the Earth, that it ſhou'd not be removed for Ever.

Be Thou exalted, O GOD, above the Heavens: let thy glory be above all the Earth. Pſa. CIV. 1 to 6. and LVII. 5.

MORAL REFLECTIONS &c.
CONTINUED.

I meditate on All thy Works: I muſe on the Work of thy Hands: The Earth is full of the Goodneſs of the LORD. Pſa. XXXIII. 5. and CXLIII. 5.

Thou, O LORD, art praiſed in Heaven, and even from Earth ſhall the Spirits of Men look up unto Thee. Eaſtern Songs.

Whate'er delights the Mind on Earth,
Or Pleaſure gives the Senſe,
O let it raiſe my Heart Henceforth
To that bleſt Source immenſe,
Who yields to All the Souls of Men
Delights, moſt pure and chaſte,
As They ſuch Bleſſings can retain,
Such Joys ſublime can taſte.

PART V.

I'm now juſt come to the Retreat,
A Place that charming is!
And find, whilſt HERE I take my Seat,
My Mind in *perfect* Peace.

And

And what *more* pleaſing makes the Cafe,
Are Lines which now I note,
Penn'd by the Owner of this Place,
And *Here* by Him were wrote,

Whilſt in this Cave He ſat retir'd,
To Contemplation giv'n,
The following Lines were ſure inſpir'd
By Influence from Heav'n.

"Whilſt All thy Glories, O my GOD,
"Thro' the Creation ſhine,
"Whilſt Rocks, and Hills, and fertile Vales,
"Proclaim the Hand Divine,

"Oh! may I view with humble Heart,
"The Wonders of thy Power,
"Diſplay'd alike in wilder Scenes,
"As in Each Blade and Flower.

"But whilſt I taſte thy Bleſſings, LORD,
"And ſip the Streams below,
"O may my Soul be led to THEE,
"From Whom All Bleſſings flow.

"And if ſuch Footſteps of thy Love,
"Thro' this loſt World We trace,
"How far tranſcendent are thy Works,
"Throughout the World of Grace.

"Juſt as before yon' noontide Sun
"The brighteſt Stars are ſmall,
"So Earthly Comforts are but Snares,
"Till *Grace* has crown'd Them All."

How

How bleſt muſt be Sir Richard's Mind
When He theſe Lines did write!
Replete with Thoughts of heav'nly Kind,
And penn'd from Heav'nly Light!

Angels of Light muſt *Him* ſurround,
His noble Heart inſpire;
In which bleſt State He ſurely found
The *true* Poetic Fire.

The FIRE OF LOVE, 'tis very plain,
Enflam'd His humble Breaſt;
And, Whilſt He wrote, in *Him* did reign,
And made *Him* truly bleſt.

And Oh! that All, who ſit down *Here*,
Their Hearts to GOD may raiſe;
And find HIS Holy Preſence near,
And taſte His Heav'nly Grace.

May All that read *theſe* Lines perſiſt
To ſeek the Things Above;
By Them be led to JESUS CHRIST
The GOD of Peace and Love.

And may They dwell with Angels bright,
Enjoy their bleſt Abode;
Live with the happy Sons of Light,
AND EVER LOVE THEIR GOD.

For, *without This*, no Place there is
Can ſolid Comfort give;
Or miniſter to Man that Peace
In which He ought to live.

This, only This, is to be found
In humble Hearts, ſincere;
And grows not in terreſtrial Ground,
If GOD be abſent There.

The Love of CHRIST makes Heav'n below,
Without It All is Hell;
Which Love from HIM doth ever flow
To All, where'er They dwell.

In Houſes grand, or lowly Cot,
Or Whereſoe'er We live,
You'll ſurely ſay, it matters not,
If We *this Love* receive.

The *humble Poor*, who live in Love,
In *Patience* paſs their Hours;
Do *Here* a *happier* Lot oft prove
Than *Thoſe* in higher Pow'rs.

And, MOST DELIGHTFUL! to relate,
In Heav'n They ſoon will dwell,
Exchange their poor, deſpiſed State
For Joys no Tongue can tell.

With Pity then look down below
On vain, deluſive Sights;
Pleas'd that ſuch Things they did forego
For Heaven's pure Delights.

In Realms Above Supremely bleſt,
Forgetting what is paſt;
They will enjoy that Heav'nly Reſt,
Which *Evermore* will laſt.

The Rich too, if They act *from Love*,
God's Peace in *Them* will flow;
And EV'RY Evil will remove,
And what is *False* alſo.

To live this Life of Love on Earth
Moſt happy makes Each Mind,
And is that *inward*, *bleſt New-Birth*,
For which All are deſign'd.

Which heav'nly Kingdom is within
The LORD of Life did ſay,
And purifies the Mind from Sin,
As We His Light obey.

And when, from HIM, We're born again
Into the Life of Heav'n;
We praiſe HIS NAME, in joyful Strain,
Who this bleſt Life hath giv'n.

Which *bleſſed Life* is Heav'n below,
As well as Heav'n Above;
From which Cœleſtial Fruits do grow,
As Rich and Poor may prove.

What *Life beſides* can equal This,
Say Ye Who this Life live?
Wou'd You exchange ſuch ſolid Bliſs
For All this World can give?

Ah No — You'd not this Bliſs forego
For All *Earth's* trifling *Toys*,
For What can Earthly Things beſtow
Compar'd with Heav'nly Joys?

What proper Objects can this Earth
Before our Eyes diſplay,
Which are to Man of equal Worth
With thoſe of Heav'nly Day?

Cou'd they impart Each Earthly Joy,
Which Mortals Here cou'd prove;
All wou'd th' immortal Soul ſoon cloy,
If *void* of Heav'nly Love.

Becauſe the Soul from Heav'n was giv'n,
Which is Her native Clime;
And ſoars unto the GOD of Heav'n,
And looks for Joys ſublime.

At heav'nly Life She Ever aims,
Her *carnal* Life rejects;
Which cannot ſatisfy Her Claims,
Or give what She expects.

To Heav'n She looks, with ardent Eye,
Expects Her *All* from thence,
ANTICIPATES ETERNITY,
And knows Her Bliſs immenſe.

The CHRISTIAN Life and Spirit is
The ONLY Way to Reſt,
And will enſure the PUREST Bliſs
To All Who're with Them bleſt.

The FORMER makes Us *uſeful* Here,
The LATTER bleſt *Within*;
And BOTH together muſt prepare
The Mind for Joys unſeen.

They

They muſt give Peace when Labour's paſt,
A Cordial moſt Divine!
But only ſuit their heav'nly Taſte
Who do'nt to Sin incline.

For All who've found this Holy Reſt
Dread Sin's deluſive Snare,
And know None Ever can be bleſt
Who *wilful* Sinners are.

Selfiſh and Worldly Love They ſhun,
As Foes to this ſweet Peace;
And ſee GOD's Will can ne'er be done,
But as from Theſe They ceaſe.

For Good and Evil NEVER can
In Unity be join'd,
But wou'd ſuch Diſcord cauſe in Man,
As muſt deſtroy His Mind.

Oppos'd They are as Day and Night,
Serene and ſtormy Weather;
And like the Darkneſs and the Light
Can never be together.

'Tis Love of EVIL makes Our Hell,
The Love of GOOD our Heav'n;
And Whilſt We in the *former* dwell,
The *latter* can't be giv'n.

For Evil, being oppos'd to Good,
Muſt *ſeparated* be;
Or We can ne'er receive from GOD
The Life of CHARITY.

If ſo—let us by GRACE remove
Sin from the Natural Mind;
And *then*, this pure Cœleſtial Love,
Thro' Mercy, We ſhall find.

Which when 'tis preſent All is ſweet,
When abſent All is Hell;
With *this* We fall at JESU's Feet,
And There delight to dwell.

In ſhort, LOVE makes our Heav'n on Earth
Where'er our Lot is caſt,
And if *in Us* it has it's Birth,
All will be well at laſt.

For when We paſs away from hence
Our happy Souls ſhall prove,
That HEAV'NS *ſuperior* Recompenſe
Does *All proceed from* LOVE.

Seek Ye firſt the Kingdom of GOD and it's Righteouſneſs, and all Things ſhall be added unto You. Matt. VI. 33.

The LORD is my Rock, and my Fortreſs, and my Deliverer: my GOD, my Strength in whom I will truſt. For who is GOD ſave the LORD? or who is a Rock ſave our GOD? Truly My Soul waiteth upon GOD: from Him cometh my Salvation. He only is my Rock and my Salvation: He is my Defence; I ſhall not be greatly moved. Pſa. XVIII. 2. 31. and LXII. 1. 2.

I will lift up mine Eyes unto the Hills from whence cometh my Help. My Help cometh from the LORD, which made Heaven and Earth. Pſa. CXXI. 1. 2.

MORAL REFLECTIONS &c.
CONTINUED.

Thine, O LORD, is the Greatneſs, and the Power, and the Glory, and the Majeſty: for All that is in the Heaven, and in the Earth is thine; thine is the Kingdom, O LORD, and thou art exalted as Head above All. 1. Chron. XXIX. 11.

Behold, We perceive as Yet, but a ſmall Portion of the Works of the LORD; we ſee the Operations of His Hands as thro' a Glaſs darkly; yet how excellent do They appear. Eaſtern Songs.

To Thoſe Who are attentive HERE
Each Scene a PREACHER *turns;*
And whiſpers in Each liſt'ning Ear,
Be ſure Thou WISDOM *learns.*
Be ſure Thou views Theſe pleaſing Scenes
In HAWKSTONE'S *ſweet Abode,*
As only INSTRUMENTAL *Means,*
Which lead the Soul to GOD.

PART VI.

How ſolemn and romantic are
The Rocks I *now* behold!
Aſpects ſo noble They do wear,
Their Grandeur can't be told.

Emblems

Emblems of Heav'nly Truths They are,
Revealed to the Wiſe;
But hid from Thoſe Who do not hear,
Nor do Obey GOD's Voice.

Great are theſe Rocks, moſt mighty LORD,
Sublimely Great, and Grand;
And ſtrike with Awe, whilſt They record
The Wonders of thy *Hand.*

And when thy Greatneſs *Here* We trace,
How ſmall do We appear?
Which muſt for Ever be the Caſe,
When Thou, O LORD, art near.

In thy *pure Light* We can't be great,
Can't be of *haughty* Mind;
But ſee it's Wiſdom's perfect State
Our *Weakneſs Here* to find.

Here We may learn Ourſelves to know,
Our *Littleneſs* to own;
And find Our Hearts inclin'd to bow
Before thy gracious Throne:

To be ABASED in thy Sight,
As Creatures ought to be;
Who can have neither LOVE nor LIGHT
But what proceeds from THEE.

O that with MEEKNESS ev'ry Mind
May to it's GOD ſubmit,
To this bleſt Fountain be reſign'd,
As it is ſurely fit.

Think,

Think, ſpeak, and act from JESU's Grace,
As *Forms* of Life *Here* ſhou'd;
And thus his Counſels pure embrace,
Which lead to Ev'ry Good.

Then wou'd thy Mercies come, O LORD,
Ev'n thy Salvation ſure,
According to thy BLESSED WORD,
Which Ever muſt endure.

Theſe variegated Rocks You paſs,
And reach a little Cot,
Which is an Hermit's Summer-Houſe,
Whoſe Life's without a Blot.

Surpriz'd! You'll ſay He doth excel
The Beſt of Adam's Race,
And probably You'll wiſh to dwell
In His retired Place.

Will wiſh, in Solitude to paſs
Your fleeting Hours *below*;
And think, that in the Hermit's Place
You can more Holy grow.

Will Hence conclude, that, far from Noiſe,
You can moſt happy be;
And taſte more elevated Joys
Than in SOCIETY.

But ſtop! I muſt not You deceive,
He can't do Well or Ill;
Since He's a Form that's not alive,
He's not accountable.

For Good or Evil cannot be
Imputed to the Mind,
Unleſs We have Free-Agency,
With Reason alſo join'd.

Which Gifts of GOD diſtinguiſh Man
From Ev'ry other Creature,
And, ſince Creation firſt began,
Are Man's *peculiar* Nature.

The Human (*k*) Will and Intellect
The *Mind* of Man compoſe;
The *Firſt* doth Love from GOD reflect,
The *Second* His Light ſhows.

Shows *Happineſs* doth *Here* conſiſt
In Love to GOD and Man,
Without which Evil muſt exiſt,
And what is False remain.

What can *We* have to make Us bleſt,
But GOD's *pure Love and Light?*
'Tis *Theſe* that give the trueſt Reſt,
The moſt ſublime Delight.

For Man a Form of Life was made,
Theſe Bleſſings to receive;
Which living Waters are and Bread,
Which GOD from Heav'n doth give.

And if We're not of These poſſeſt,
We cannot know the LORD;
But, like *the Unſtable Ones*, ſhall wreſt
The *Truths* of His bleſt Word.

And thus Ourſelves *We* ſhall deſtroy,
Like All the *wilful* blind;
And never taſte that Heav'nly Joy,
Intended for the Mind.

GOD's Life renew'd within the Soul
Is All *We* want on Earth,
To have our fallen Pow'rs made whole,
And God-like Pow'rs come forth.

And JESUS ONLY can reſtore
This Life of Heav'n in Man,
And make it what it was before
He broke the heav'nly Plan.

O that our WILLS then may become
Forms of Cœleſtial Love!
For EVER SEPARATED FROM
What GOD doth diſapprove.

And may our INTELLECTS enſure
The *genuine* Light of Heav'n,
And *Here* be form'd of *Truths moſt pure*,
Which by GOD's WORD are giv'n.

Then ſhall *We* live the Life of GOD,
Promote Each Other's Bliſs;
And Hand in Hand walk in that Road
Which leads to endleſs Peace.

Which is the Way of *mutual Love*,
And TRUE HUMILITY;
Which lead the Soul to GOD Above,
As from *All Pride* We flee.

For vain it is to talk of Peace,
And yet *abide in Pride*;
Which is a Sin that doth increaſe,
Moſt Other Sins beſide.

'Twas Pride that ruin'd Man at firſt,
GOD's Image *then* defac'd,
And was the Cauſe that He was curſt,
And *Here* ſo much diſgrac'd.

And Whilſt in Man this Sin *prevails*,
No Good can E'er be giv'n;
Nor can He, whilſt with Him it dwells,
Be qualifi'd for Heav'n.

For None in Heaven can exiſt
Who proud in Heart *here* be,
Unleſs their Pride They do reſiſt
By TRUE HUMILITY.

And thus become of *humble* Heart,
And love that State, ſo pure;
And *freely* from their *Pride* depart,
And Heav'nly Peace ſecure.

How ought We then to flee from Pride,
It's baneful Influence hate?
Becauſe it will our Minds miſguide,
And form the *helliſh* State.

The SERPENT'S HEAD it ſurely is,
Productive of all Ill;
And muſt deprive the Soul of Peace,
Nay, heav'nly Life muſt kill.

Whereas

Whereas HUMILITY PREPARES
The Way for Ev'ry Good,
And roots up all the *Devil's Tares*,
And fits the Heart for GOD.

It doth preſerve the Mind in Peace,
Howe'er deſpis'd by moſt;
And as in Man IT doth increaſe
He's ſafe from *Satan's* Hoſt.

For EVIL SPIRITS cannot hurt
The Men of humble Hearts,
Who wou'd not *willingly* pervert
The *Influence* GOD imparts.

Aſſault the heav'nly Pow'rs They may,
Which Man appropriates Here;
But fly They muſt, and go their Way
From Ev'ry HUMBLE Sphere.

For thus They do Themſelves remove
From All Who're in the LORD,
And can't endure that *Sphere of Love*,
Which JESUS doth afford.

Who doth the *humble* Souls redeem
From all Deſtruction Here,
With Loving-Kindneſs crowneth Them,
And ſhows His Mercy near.

His Plenteous Mercy *Here* makes known
To Thoſe of *humble* Mind,
Who worſhip HIM as GOD ALONE,
From HIM Salvation find.

HUMILIATION muſt bring down
  Theſe Heav'nly Pow'rs to Man,
Which Pow'rs *within* muſt Ever crown
  GOD's firſt intended Plan.

Which was that, into humble Hearts,
  He might *His Life* diffuſe;
And ALL receive What HE imparts,
  And not HIS GRACE abuſe.

But all his BENEFITS improve,
  Be joined in One Will
To ſerve that *living Source of Love,*
  Who *All* with Good wou'd fill.

O that We may this *humble* Mind
  To gain *ſincerely* ſtrive,
Which once obtain'd, We're ſure to find
  That Reſt which CHRIST doth give.

Who has but One Eternal Will
  His Creatures E'er to bleſs,
That is, to ſave Them from All Ill,
  And give Them Happineſs.

HE's always PRESENT to impart
  His promis'd Peace to All,
Who ſeek HIM with a *willing* Heart,
  ABAS'D, before HIM fall.

Such *humble* Souls as Theſe revive,
  Like Lazarus from the Dead;
And Heaven's Life from CHRIST derive,
  By which to Heav'n They're led.

Which

Which Life HE ONLY can reſtore,
  Becauſe 'tis ONLY HIS;
Tho' what our Nature had before
  It loſt it's priſtine Peace.

And this is what All want on Earth,
  The *Life* of CHRIST *within*,
Which wou'd the Heav'nly Pow'rs bring forth
  To ſave Us All from Sin.

And if HUMILITY cou'd find
  It's Way into Each Heart,
And dwell in Ev'ry Human Mind,
  And Never more depart;

Our LORD wou'd then for ever reign
  Triumphant in Each Soul,
And cleanſe Each Heart from All that's vain,
  And ſanctify the Whole.

How ſweet to walk in *humble Ways*,
  When once *thoſe Ways* We love!
And do from *genuine* FREEDOM raiſe
  Our Hearts to GOD above.

Thrice happy Here! if thus We walk
  In LIBERTY of Mind;
Not ſo, if We but *only* talk
  Of Truths, the moſt refin'd.

For Here to *talk* of Heaven's Ways,
  And *hear* of heav'nly Grace,
Is like beholding our own Face
  In ſome fine Looking Glaſs.

Unleſs

Unleſs We do, as well as SEE
The Laws of GOD's bleſt Word,
We can't enjoy THAT LIBERTY
Which elſe They wou'd afford.

But anſwer to the CHARACTER
Of Thoſe who *Here* forget,
To practiſe Precepts which They hear,
Howe'er ſublime and great.

Man's Life in *Freedom* doth conſiſt,
Therein conſiſts His Love;
Depriv'd of Which *He* can't exiſt
In Earth or Heav'n Above.

In *perfect Freedom* of the Mind
The LORD doth operate,
And As to *HIM* Man is inclin'd
HE forms the heav'nly State.

For All that's Good muſt come from GOD,
All that is Ill from Hell;
And Man, whilſt in this ſhort Abode,
Betwixt the *two* doth dwell.

And May (*i*) *appropriate* Good or Ill,
As He doth *freely* chuſe;
And thus muſt be accountable,
As all right Reaſon ſhews.

Virtue and Vice, had never been,
If Man had not been free,
For He'd have been a mere Machine,
Form of NECESSITY.

But

But being free, He acts from Choice,
Determines his own Fate;
And thus bright Virtue, or foul Vice
Become his *laſting* State.

Who but an IDIOT cannot own
The *Freedom* of the Mind?
And that 'tis giv'n FROM GOD ALONE
Alike to All Mankind.

Men think and ſpeak, they love and act,
As They do freely chuſe;
And All their Buſineſs Here tranſact
From ſome *interior* Views.

And as from GOD they think and love,
And are of Life poſſeſt,
He never will *theſe* Gifts remove,
Becauſe by *Them* They're bleſt.

Bleſt by His Heav'nly Influence *Here*,
As They the ſame receive;
And do His *Holy* Name revere,
And in Obedience live.

Which Influence ſure is Love Divine,
Is call'd GOD's Heav'nly Grace;
And doth moſt ardently incline
To ſave the *Human* Race.

All of the *Human* Race, 'tis plain,
GOD ever ſtrives to ſave;
And wou'd not have one Soul remain
Unto the Devil a Slave.

But All who have not from Above
Good-Will to Ev'ry Man
Have not this *Goſpel-Pearl* of LOVE,
As GOD's Word doth maintain.

Becauſe They *Here* in *Hatred* live,
Pervert the Light of Heaven;
And(*m*)*change* the good Things They receive
Into infernal Leaven.

Are Slaves to ſinful Paſſions *Here*,
And what is Wrong purſue;
And do a mortal Hatred bear
To All that's *Good* and *True*.

On which Account, 'tis plain to ſee,
To Ruin They will go;
And tho' in *Heaven* They might be,
They'll dwell in *Hell* below.

GOD's Ways are EQUAL unto ALL,
Whether Heathens, Turks or Jews;
And all on HIM for Light may call,
And What is Good may chuſe.

For What's more natural and juſt
Than on the LORD to call,
In HIM ALONE for Help to truſt,
Who is ſo near to All.

Tho' *Man Himſelf* can nothing think,
Or do but what is Evil;
And ALL INIQUITY doth drink,
Like an Incarnate Devil;

Yet *faithful* to the Grace of GOD,
He all Things Here can do,
Can think of Heaven's bleſt Abode,
And love what's good and true.

Which Bleſſings *ſtill* from GOD take place
In *Freedom* of the Mind,
And do All humble Souls embrace
As to Them They're inclin'd.

For how can Man do Good or Ill,
Pleaſe GOD, or ſerve the Devil,
Unleſs He doth ENJOY(*n*)FREEWILL
To chuſe what's Good or Evil.

GOD, therefore, doth impart to All
Theſe Talents of His Grace,
That All may *Here* obey his Call,
Hereafter ſee his Face.

Which Grace more copiouſly deſcends
Than greateſt Show'rs of Rain,
Diſtils moſt ſweetly, and extends
To Ev'ry Child of Man.

Who ſhou'd His bleſſed Name revere,
His Goodneſs Ever tell;
Whoſe Preſence ſure is Ev'ry where,
In Heaven, Earth, and Hell.

Tho' only Thoſe who do HIM LOVE
Can Ever HAPPY be,
As All the Bleſt in Heaven prove,
Who hate Iniquity.

For When All leave this PRESENT State,
In Which They've liv'd on Earth;
Their DISPOSITIONS SEAL their FATE,
And ſhow their real Worth.

For Each muſt take *that Nature There*,
Which They attain'd below;
And dwell in Hell or Heaven's Sphere,
As Reaſon's Light doth ſhow.

And why Devils are not Angels now
Is wholly their own Fault,
Becauſe They wou'd to Pride *Here* bow,
And Thus from GOD revolt.

Who Ever was, and will be LOVE
To Ev'ry living Soul,
Tho' Man may from *His Love* remove,
It's Influence Here control;

Shut up Himſelf in *inward* Evil,
Cloſe His RECEPTIVE WILL;
And thus become Himſelf a Devil,
Confirm'd in Ev'ry Ill.

And if *We* wont HIS Gifts improve,
Exert HIS Graces giv'n;
We can't enjoy the Things Above,
Or Ever enter Heav'n.

For 'tis GOD's UNIVERSAL LAW
That Man ſhall e'er be *free*
To Good or Ill, and from Them draw
His Bliſs or Miſery.

Thus

Thus All muſt FINALLY depend
On Man's delib'rate Choice,
And Heav'n or Hell muſt be his End
As He obeys GOD's Voice.

If then from *Freedom* You're inclin'd
To ſpend Your Time HERE well,
Some of theſe Lines may ſtrike your Mind,
Wrote in the Hermit's Cell.

"Far from the buſy Scenes of Life,
"Far from the World, it's Cares and Strife,
"In Solitude more pleas'd to dwell,
"The HERMIT bids You to His Cell;
"*Warns You Sin's gilded Baits to fly,*
"*And calls You to prepare to die.*"

No Comment on the four firſt Lines
My Mind's diſpos'd to paſs,
But to the LATTER more inclines,
As full of Uſefulneſs.

Theſe do *two* ſtriking Leſſons give,
Advice moſt excellent;
And ſhou'd be practis'd, Whilſt we live,
And with a *pure* Intent.

Becauſe They do preſent to Man
Things that are good and wiſe,
By which Alone He can obtain
Preſent, and future Joys.

Firſt

Firſt then, We muſt from EVIL fly,
Or GOOD can ne'er be giv'n;
Then *Secondly*, PREPARE to die,
And fit Our Souls for Heav'n.

We muſt our *Evil* LOVES remove,
Our filthy Luſts ſubdue;
And thus, being purified, ſhall prove
The HERMIT's Words moſt true.

Theſe Leſſons did the royal King
For Us leave on Record,
That We muſt hate Each Evil Thing,
If *We wou'd love the LORD.*

Iſaiah too, *touch'd with GOD's Fire,*
Says, *Evil don't purſue;*
For GOD can ONLY You inſpire
As *well You learn to do.*

Here's Heaven's Order in few Lines,
The ONLY Way to Bliſs;
And which the *inward* Man refines,
And gives Him ſolid Peace.

Oh! may We then by GOD's pure Grace
Theſe Leſſons well obſerve,
And ſteady walk in theſe *two* Ways,
And never from Them ſwerve.

They will prepare Each humble Mind
For LOVE's Diviner Sway,
And All who HERE ſuch Treaſures find
Will happy be Each Day.

As

As theſe Reflections ſtrike my Mind,
Whilſt near the Hermit's Cell,
I think, We pureſt Bliſs muſt find
As SOCIABLY We dwell.

Man for SOCIETY was made,
To be a Form of Uſe;
And not from Men to hide his Head,
An idle, vain *Recluſe*.

Not *Here* affect a State of Gloom,
His Hours in Sadneſs waſte;
And, upon this Account, preſume
Superior Joys to taſte.

Not, HERMIT-LIKE, forſake the World,
And Commerce with Mankind;
And think for this to be enrol'd
With Thoſe of pureſt Mind.

Not from his Station here to ſtart,
But uſeful ſtrive to live;
His Knowledge and his Good impart,
And Bliſs to Others give.

The ſocial Virtues *Here* diſcharge
From tender, Chriſtian Love;
And let the Mind to *all* enlarge,
As taught from Heav'n Above.

This is the Life of GOD in Man,
A Life of Uſefulneſs;
And all who do purſue this Plan,
Will *Here* Each Other bleſs.

They

They will, as claſs'd in Wiſdom's School,
The Light of Heaven ſee;
And, as They walk by her ſafe Rule,
Enjoy true Liberty.

Which Liberty doth ſure conſiſt
In being led by LOVE
And *Truth*, which flow from JESUS CHRIST,
Who rules All from Above.

And All who in *this Freedom* live
Can't act the HERMIT *Here*,
But what They have receiv'd muſt give
To Thoſe who are ſincere.

They will at all times ready ſtand
To Each good Word and Deed,
And, as They know their LORD's Command,
To Ev'ry Good proceed.

They'll ſtrive to ſhun, and always flee
From vain, and ſelfiſh Love;
And pity Each BLIND PHARISEE,
Who aims from *Self* to move.

From pure Affection will deſire
Bliſs to communicate,
And wiſh that Others may aſpire
After this happy State.

To *know* what's Good will not ſuffice,
Unleſs We DO the ſame;
'Tis LOVE and Practice make Us Wiſe,
And give the Chriſtian Name.

For All who're principled in Love,
Delighted are to do,
Whate'er They know is from Above,
That is, What's Good and True.

In All They think, or do, or ſay,
They always have ſome End;
And ſomething Good propoſe Each Day,
To which their Actions tend.

And this muſt be the GENERAL GOOD
Of ALL SOCIETY,
Which, if regarded *Here*, All wou'd
Supremely *happy be*.

'Tis LOVE *diſtinguiſhes* our End,
And rules Us Ev'ry Hour;
And gives, whatever Life We ſpend,
It's Quality and Pow'r.

And if the LOVE be good and pure,
The LIFE *will* be ſo too;
As All who do this Love enſure,
Will Ever prove moſt true.

But if Our END be SELFISH LOVE,
Join'd with a *Worldly Life;*
No Life of Heav'n We then can prove,
But Hatred, Pride, and Strife.

In Love of SELF there lies conceal'd
What ſurely is from Hell,
But in ſweet *mutual* Love's reveal'd
A Joy no Tongue can tell.

In MUTUAL LOVE is this Deſire
To ſerve All Others *Here*,
Which bleſſed Love the Heart doth fire
As It to GOD draws near.

Thus, after Death, it will be ſeen
By All as clear as Day,
What Ends *Here* have regarded been,
What *Love* They did obey.

For *What* is giv'n from Heav'n Above
Leads ALL their *End* to view,
Which *End* regarded, *is their Love*,
And muſt their Heav'n be too.

Therefore, reflect on this, DEAR SOUL,
What is thy *ruling Love;*
Becauſe, if GOOD, 'twill Thee enrol
Among the Bleſt Above.

But, if it be of EVIL KIND,
It's *Quality* impure;
It muſt defile the Human Mind,
And make Damnation ſure.

The Love of GOD producing Uſe
Moſt happy makes the Soul,
And doth to all that Good diffuſe,
Which ſanctifies the whole.

In being uſeful WE PERCEIVE
The Life of *Heav'nly Love*,
And Whilſt in this bleſt State We live,
The pureſt Bliſs do prove.

To taſte ſuch Joys, whilſt *Here* below,
A Favour is indeed;
And *only* from the LORD can flow,
Who ſows ſuch Heav'nly Seed.

Therefore, it muſt to All be plain,
That *Wiſdom*, *Love*, and *Uſe*
In Ev'ry Chriſtian Mind do reign,
And All that's Good produce.

Let Others boaſt of FAITH ALONE,
By which They're (*o*) *juſtifi'd*;
'Tis clear, what's juſt and right is done,
As *Love* ſubdues our *Pride*.

ALL KINDS of *Faith* devoid of *Love*
Like *Light* in *Winter* are,
Which, *not* conjoin'd with *Heat*, muſt prove
A *fruitleſs* Seaſon *Here*.

Whereas, When *Faith* and *Love* are *join'd*
Like *Summer's Light* and *Heat*,
They form that UNION in the Mind,
Which is of Heav'n the Seat.

The *Truths of Faith*, without this Love,
Of LIFE are DESTITUTE;
And Tho' the *Same* We may approve,
They can't produce *good* Fruit.

And EV'RY TREE, it is well known,
Is *only* priz'd for *That*;
And ſo it is with EV'RY ONE,
They're *valu'd* for their *State*.

No Faith can Ever Us avail,
But What's *grounded* in Love;
'Tis this *Alone* that ne'er will fail
In Earth or Heav'n Above.

And *Nought* We ſhou'd eſteem as *true*,
But what with *Love* is join'd;
Which will, as We the *Same* purſue,
Regenerate the Mind.

For *Faith* and *Love* are from the Lord,
Proceed from Him Alone;
And as We *Here Obey* His Word,
They are to Us made known.

Genuine Faith's an *inward* Grace,
And only can be giv'n
To Thoſe of Adam's fallen Race,
Who *love* the Things of Heav'n.

Who ſeek Christ's Kingdom whilſt on Earth
Before all other Things,
And thus become of *Heav'nly Birth*,
From which *Salvation* ſprings.

And *true Salvation's*, on the Whole,
Freedom from *wilful* Sin,
Is *Light* and *Love* brought to the Soul,
Nay *born, from Heav'n, within.*

Love is the *Life* of All that's true,
Without It *Faith is dead*;
And All Who Faith alone purſue
Muſt *wrong* be in their *Head.*

However

However *right* their *Hearts* may be,
(Which ſo far ſure is *Well*,)
They don't the *Truth* of Heaven ſee,
Nor in the *Light Here* dwell.

For FAITH ALONE is but a Name,
Nay *Worſe*, an *artful Bait*;
And is juſt like a *chearleſs Flame*,
Deprived of it's HEAT.

At moſt, it can but teach the Mind
The Way to Heav'n Above,
And HERE aſſiſt the *Well-inclin'd*
To live the LIFE OF LOVE.

And When We reach that World unſeen,
To Which All come at Death,
It's then aſk'd What *our Life* hath been,
Not What *our boaſted Faith*.

The *Enquiry* Then will doubtleſs be,
What *Nature* We have brought;
From Which We ſhall *our Judgment* ſee
In our *minuteſt Thought*.

Thus We're *not ſav'd* by *Faith Alone*,
But by the *Life of* LOVE;
As All *enlighten'd* Souls muſt own,
Who're taught from Heav'n *Above*.

For *Faith* without this LOVE WITHIN,
(However much careſt,)
Can never ſave *one* Soul from Sin,
Or make it *truly* bleſt.

And He who ſees, We muſt believe,
Doth ſpeak to All *within*;
Who, All theſe Bleſſings might receive,
If They wou'd *ceaſe* from Sin.

'Tis *Sin Alone* GOD's Grace repels,
HIS Voice diſdains to hear;
And Whilſt in Man that *Monſter dwells*,
He can't be happy *Here*.

For *Happineſs* from Heaven gains
Admiſſion to the Soul,
Juſt as from EVIL Man abſtains,
And doth his Luſts controul.

And from a *Senſe* of *his own Sins*
Committed againſt GOD,
His *true Repentance* Here begins,
A Way, which muſt be trod

By All, Who'd have their Sins remov'd,
And know their gracious Hour;
And be by GOD *Himſelf belov'd*,
And prove his *ſaving* Pow'r.

MOST DIABOLICAL IS SIN,
Obſtructs the LORD's *Endeavour*
To cleanſe the filthy Soul *Within*,
To bleſs it *Now* and *Ever*.

But *moſt delightful* is the Caſe,
Moſt exquiſite the Bliſs,
Which always doth in Man take place,
As SIN REMOVED is.

As *Sin's remov'd*, the Life of Heav'n
COMMUNICATED is,
And, As the Mind's renew'd, is giv'n
The true Delight and Peace.

Which Heav'nly Peace, and ſweet Delight
Are Man's *ſublime Reward*;
And muſt the Soul to GOD UNITE,
Whilſt *Angels* do *Him* guard.

For *Angels of the* LORD ENCAMP
Round *All* Who do *Him* fear,
And help Each One to *trim His Lamp*,
To live and die *ſincere*.

THEY, from pure Love, in Ev'ry Place
Watch O'er the Sons of Men;
And *miniſter* to *Them* that GRACE,
That over Sin ſhou'd reign.

Which *bleſſed* GRACE convey'd *within*
Each *penitential* Breaſt
Will always *purge* the Soul *from Sin*,
And make it *truly* Bleſt.

Bleſt! with the *Love of GOD* on Earth,
Bleſt! with *pure Love* to Man;
Which, as before obſerv'd, ſhow forth
What is the GOSPEL--PLAN.

'Tis GOD's *Command* We *Each* ſhou'd love,
'TIS NOBLE ſo to do:
Our GUARDIAN ANGELS from Above
Inſpire this Language too.

And if We *Here* Heav'ns Voice obey,
Breathe CHARITY Divine;
We ſoon ſhall be as bleſt as They,
Who Now in Heaven ſhine.

And to make happy *Thoſe We love*,
How *pleaſing* the Employ!
Few Things on Earth ſo ſweet do prove,
Indeed 'tis Heav'nly JOY.

O moſt delightful State of PEACE
Flowing from Heart to Heart!
Which is the bleſſed Angel's Bliſs,
Who *mutual* Joys impart.

Since GOD is LOVE, Oh! that He may
All HAWKSTONE's *Gueſts* inſpire;
And make their Hearts, from Day to Day,
Burn with this *ſacred* FIRE.

That Whilſt They do Themſelves regale
In this delightful PARK,
Their grateful Hearts may never fail
GOD's *Goodneſs* to remark;

But join *their Wiſhes* unto *Mine*,
(*By theſe grand Scenes impreſt!*)
That *Here* on *Them* GOD's *Face may ſhine*,
HEREAFTER make Them bleſt.

May ALL THE HILLS *enjoy this State*,
Thus live in Peace and Love!
Then bleſt *on Earth* will be *their* Fate,
Alſo in *Heav'n* Above.

Their

Their *outward* Grandeur wont prevent
Communion with their GOD,
But They'll *improve His Talents, lent,*
And tread the *Heav'nly* Road.

Will Ever *cheriſh* in *their Hearts*
The *Light* and *Love* of Heav'n,
And know, that GOD the *Same* imparts,
From HIM it ALL is giv'n.

To wiſh the SAME for *All Mankind*
Delightful is to Me,
Nay, *animates* my *feeble Mind*
With *Heav'nly Liberty.*

And if We *All who viſit* HERE
Wou'd view theſe Scenes aright,
We muſt THIS TESTIMONY bear,
They do *our Minds delight.*

And alſo lead to Heav'nly Scenes,
As We *ſuch Scenes approve;*
And Thus are *inſtrumental* Means,
That lead to HEAV'NLY *Love.*

Which Love with *humble* Souls muſt dwell,
Altho' SOMETIMES OBSCURE,
Redeem Them from the *deepeſt* Hell,
And make their Heaven ſure.

To live in this ſweet MUTUAL LOVE
On Earth, will pleaſe Us Well;
But *ſweeter* ſtill in Heav'n ABOVE
'Twill be with *Each* to dwell.

For *There our Love* will be increaſt
To an *immenſe* Degree,
And ſway Each pure, exalted Breaſt
To all ETERNITY.

Seek Ye firſt the Kingdom of GOD and it's Righteouſneſs, and all Things ſhall be added unto You. Matt. VI. 33.

The LORD moſt high is a great King over all the Earth.

The LORD is righteous in all his Ways, and holy in all his Works. Pſa. XLVII. 2. and CXLV. 17.

Let all His Works praiſe Him for Ever. Tob. III. 11.

O LORD, our LORD how excellent is thy Name in all the Earth! Pſa. VIII. 1.

MORAL REFLECTIONS &c.
CONTINUED.

Fear GOD, and worſhip HIM that made Heaven and Earth. Revel. XIV. VII.

How glad is the Heart of Man, when He beholdeth the Wonders of Creation! Eaſtern Songs.

And if theſe Scenes ſo grand HERE *be,*
Diſplay'd in outward Nature,
How more tranſporting When We ſee
Heav'ns Scenes, and their Creator.
Whilſt We remain impriſon'd HERE,
So clouded is our Sight,
Our feeble Faculties can bear,
But little of HIS *Light.*
HERE *We ſee* CHRIST, *the* GOD *of Heav'n,*
As darkly thro' a Glaſs;
But THERE, *unto the* Bleſt, *'tis giv'n*
To ſee HIM *Face to Face.*

PART VII.

Freſh Proſpects open to my View,
Which moſt extenſive are,
And ſuch VARIETY do ſhew,
My Pen cannot declare,

Which

Which bring Me to the Gothic Tower,
  Romantic is the Spot!
Where I'm inclin'd to ſpend an Hour
  In contemplative Thought.

Delightful Rock! moſt fit Retreat
  To *hear the ſtill ſmall Voice:*
Where All is ſilent, All is ſweet,
  ALL ROUND A PARADISE.

How charming *Now* this Tow'r I find!
  How lovely is the Place!
Where with a calm and quiet Mind
  A few ſweet Moments paſs.

Moments, that leave behind no Sting,
  No gnawing Worm detain;
But, when recall'd, Hereafter bring
  Much Pleaſure, and no Pain.

Becauſe, Whatever Hours We ſpend
  In viewing Scenes like *Theſe,*
IF GOD'S REGARDED, always end
  In Innocence and Peace.

Whereas, the Scenes produc'd by Sin,
  (However fair the Show!)
No Pleaſure can afford WITHIN,
  But Bitterneſs and Woe.

'Midſt All the Pleaſures We purſue
  In this *terreſtrial* Scene,
If GOD and HEAVEN's not in View,
  Where have We wand'ring been.?

Why—

Why—We've been *feeding with the Swine,*
Like th' PRODIGAL OF OLD;
And can't, till We ALL SIN decline,
Our Fathers' Face behold.

But muſt have *ſad Forebodings Here,*
By *guilty Conſcience* preſt;
Till *true Repentance* brings GOD near,
And ſooths our troubled Breaſt.

Oh! that the Tow'r from Hence beheld,
So pleaſant to my View,
May Me remind of GOD, my Shield,
HIGH TOW'R and Fortreſs too.

Who builds the *ſpiritual Tow'r within*
The Souls, Who to HIM flee;
In which They *watch* againſt all Sin,
And muſt *defended* be.

Bleſt Tow'r! in which We always dwell
Secure from *Satan's* Pow'r;
Nay, find that All the Pow'rs of HELL
Can't take this heav'nly Tow'r.

Oh! that my Heart the LORD may raiſe,
For Ever it enflame;
That I His *wond'rous* Works may praiſe,
And magnify HIS NAME.

What verdant Woods that crown each Hill
Delight our raviſh'd Eyes,
And ev'ry Heart with Wonder fill,
And Ev'ry Mind ſurpriſe.

What

What Mountains grand from hence are ſeen,
Their Ridges riſe ſo high,
That They appear juſt as between
The Earth and lofty Sky.

The Clouds They ſeem to overlook,
Their Shades ſo far project,
That We're ſurpris'd, as from this Rock
We ſee their Shades reflect.

How vaſt th' HORIZON! How ſublime!
How grand doth ALL appear:
Diſtant —— as in ANOTHER Clime,
Altho' They ſeem ſo near.

Who can, to think on GOD, forbear,
When Scenes like Theſe They ſee?
Which do ſo FINELY picture HERE
HIS VAST IMMENSITY.

For Scenes preſented are, immenſe,
From this ſweet Summer Houſe,
Which do the CURIOUS recompenſe,
And Each fine Feeling rouſe,

To think on GOD's IMMENSITY,
HIS Greatneſs and His Pow'r,
Which ſo conſpicuous HERE We ſee,
HIS Name We muſt adore.

Adore We muſt, if, by theſe Sights,
We look to GOD on high;
And only ſeek for PURE Delights
In Heav'nly Peace and Joy.

And Oh! how trifling is Each Thing,
Which We on Earth purſue,
Unleſs it doth *that* Goodneſs bring,
Which doth the Mind renew.

But how affecting is the Peace,
How great is the Delight,
Of All who *Here* in Love increaſe,
And walk in Heav'nly Light.

From Light to Light, from Love to Love,
(*p*) PROGRESSIVELY They go,
Until They join the Saints Above,
And their bleſt State do know.

Happy! to join the Heav'nly Throng,
Their bleſt Abodes to ſee,
And There for Ever dwell among
Such glorious Company.

Where Space nor Time will E'er divide
Their Souls in Love united,
Nor HELL ITSELF E'er ſet aſide
That Love by Devils ſlighted.

But in the LORD They'll E'er rejoice,
Who Them will E'er defend,
Becauſe They've made that happy Choice,
Which never more ſhall end.

No — when in Heaven They have dwelt
Ten thouſand bleſſed Years,
And have Each Other's Pleaſures felt,
NEW Pleaſure ſtill appears.

They ſhall, when Millions more are gone,
In Peace and Joy be center'd,
And Thoſe, as far from being done,
As when They Heav'n firſt enter'd.

What Thoughts are Theſe, great *Lord of Heav'n*,
Which flow into my Mind;
And (moſt tranſporting Thought!) are giv'n
From Thee, the LORD, moſt kind.

My Heart within Me Hot doth grow,
With *Heavenly Fire burns;*
And *inwardly* with LOVE *doth glow*,
Whilſt unto THEE it turns.

Who ME inclines to contemplate
Thy *glorious Works* on Earth,
And will, at Death, my Soul tranſlate
To THEE, who gave it Birth.

For which I wou'd due Homage pay
(Moſt humble and ſincere!)
To Thee, who gives the Heav'nly Ray,
And art for Ever near.

THOU art the glorious Sun of Heav'n,
Pure LOVE with *Wiſdom* join'd:
And, who haſt *All* Mankind forgiv'n,
As Ev'ry Soul may find.

If ALL *wou'd but ſincerely ſeek*
The Kingdom of the LORD;
And ſtrive to obtain that Spirit meek,
Which doth pure Bliſs afford:

ALL

All would, of Course, from Heav'n receive
What is so freely giv'n;
And *then* the *Christian Life* would live,
Which leads *direct* to Heav'n.

But if *We slight* What's Good and True,
And in Our *Lusts* remain,
We can't *receive* the Nature *New*,
Because the *Old* doth reign.

The Heav'nly Life We cannot live
Without this *inward* Change,
Which Christ Himself to Us must give,
Tho' Some may think this Strange.

For being Creatures born on Earth,
An Earthly Nature's giv'n;
In Which, without a SECOND Birth,
We cannot enter Heav'n.

For Christ assures Us Sons of Men,
This *solemn Truth* declares,
That if We are NOT BORN AGAIN,
We can't be Heaven's Heirs.

We never can to HEAVEN go,
'Till We have *Heav'n Within*;
And take the *Same* from Faith below,
Free'd from the *Love* of Sin.

And if You ask the Reason Why
We cannot dwell in Heav'n,
Until We All have from on High
This Heav'nly Nature giv'n:

I anſwer —— GOD is Love and Light
Which All in Heav'n receive;
And 'till *with Them We can unite,*
With *Them We cannot live.*

For if We do *this Life* depart,
Enter the *World unſeen,*
Before We *know* the *broken Heart,*
Or *born Again have been;*

Strangers to *Them* We ſurely muſt
ETERNALLY REMAIN,
And cannot, like the *Good* and *Juſt,*
Riſe true Angelic Men.

We cannot dwell in THEIR Abode,
Can't taſte *their* holy Joy;
Becauſe, not being BORN OF GOD,
There's *great Diſharmony.*

And OPPOSITES can *Ne'er agree,*
Cannot with *Each* ſubſiſt;
On which Account, 'tis GOD's *Decree,*
They *ſeparate* muſt exiſt.

The WICKED, All muſt go to HELL —
This No One can deny:
The RIGHTEOUS muſt in HEAVEN dwell
To ALL ETERNITY.

And ſurely *This* is *Mercy great*
To *put aſunder Thoſe,*
Who wou'd *diſturb Each Other's State,*
And *hinder All Repoſe;*

Which

Which GOD, *in Wiſdom*, muſt prevent,
  Or *None* cou'd E'er be bleſt;
And, *rightly* view'd, is ſurely meant
  To give What *ſuits All beſt.*

Therefore, the *Gulf is fixt between*
  The *Righteous* and the *Vain;*
And as *their Lives on Earth have been,*
  So *muſt their States remain.*

Can LOVE and WISDOM meditate
  Aught but the Good of Man,
Or ſtrive for Aught but reinſtate
  His Soul in Bliſs again.

Ah no — 'tis that for which GOD ſpeaks
  So plain to ALL, WITHIN;
And to accompliſh which He breaks
  In Man the Pow'r of Sin.

Which Pow'r ſubdu'd, He muſt poſſeſs
  All humble Hearts, ſincere;
And plant in Them true Happineſs,
  And dwell for Ever There.

Tho' Sin's forgiv'n on Mercy's part,
  Yet None but *Penitents,*
Who *Here* become of *humble* Heart,
  Will be at laſt *true Saints.*

Not *Thoſe*, who *boaſt of Sin's forgiv'n,*
  And *Others* HERE *deſpiſe,*
Who, as *They* ſay, have not from Heav'n
  That Pearl of greateſt Price.

Whereas

Whereas Each humble, loving Soul
GOD's Favour doth poſſeſs,
Whether He knows, in part or whole,
What OTHERS do profeſs.

For ALL who *worſhip* GOD *Alone*,
LOVE HIM, and *all on Earth*,
Poſſeſs the PHILOSOPHIC STONE,
That Stone of greateſt Worth;

Which, All it touches Here, doth turn
To *Gold* moſt fine and pure;
And, ſoon or late, will make Us learn
That LOVE makes Heaven *ſure*.

For LOVE is *Gold tried in the Fire*,
Which JESUS bids us buy
OF HIM, who doth our Hearts inſpire
With ſuch Celeſtial Joy.

And, Tho' it may not *much* appear,
Much ſweet Senſation give;
Still, it *lies hid in Hearts ſincere*,
And will for Ever live.

For, When in Judgment All appear
To know their *final* Fate,
Their Hearts, *within*, will ſhow moſt clear
Their *Good* or *Evil* State.

The *Books*, in which Theſe Things are wrote,
Muſt ſurely mean the HEART;
And will point out the SHEEP or GOAT,
Which muſt for Ever part;

And

And muſt *at laſt* diſtinguiſh'd be
From their prevailing Love,
Which Each hath choſe from Liberty,
And from That won't remove.

Indeed, They're ſeparate HERE below,
(By CHRIST moſt clearly ſeen,)
Tho' We can't THEM diſtinctly know,
He ſees what *Each* hath been.

And, if to SIN WE are inclin'd,
With *Devils* We muſt dwell,
Be with Them of One Heart and Mind
For Evermore in HELL.

But, if We work the Works of GOD,
With ANGELS We ſhall live,
Enjoy their glorious, bleſt Abode,
And *mutual* Pleaſures give.

Yes — We ſhall dwell with Them Above,
AND EVER HAPPY BE,
Poſſeſs GOD's *Wiſdom*, and *pure Love*,
To ALL ETERNITY.

Was I *diſtinct* THESE *Scenes* to note,
And long HERE to abide,
A Volume large might well be wrote,
Such Matter *Here's* ſupply'd.

With Steps UNWEARI'D I PURSUE
My *Way* thro' ſuch *bright* Scenes,
Well-pleas'd! my *mental* Eye can view,
That GOD the *whole* ſuſtains.

HIS

HIS Glory's MANIFESTLY found
In theſe *grand Works below,*
For view this *charming Park* around,
All doth *His Power ſhow.*

IN EXQUISITE VARIETY
HIS Bounty *Here* appears,
And, what proceeds from HIM, *We* ſee,
Great Beauty *Here* it wears.

Trees *Here* erect their tow'ring Heads,
And form Each friendly Grove;
Where, thro' ſweet *Walks, and pleaſant Shades,*
The BIRDS and CATTLE rove.

Of which ſweet Pleaſure *We* partake,
As, thro' Them *Here We* paſs;
And, which a pleaſing Contraſt make
To fruitful Fields of Graſs.

Here Meadows, deckt in chearful Green,
LUXURIANTLY appear;
Wherein Ten thouſand Flow'rs are ſeen,
At this ſweet Time of th' Year.

Flowers, that various Colours ſhow,
And various Forms unfold;
And to the curious Mind beſtow
Delights that can't be told.

Which beauteous Flow'rs perfume the Air
With Fragrance ALL around,
And, whilſt They grow in *Wildneſs Here,*
Refreſhing Sweets are found.

Which

Which Sweets PERCEPTIBLY regale
Our *Minds* with *grateful* Smell;
And, to the WISE, do NEVER fail
THEIR ORIGIN to tell.

And that, *perceiv'd*, doth Ever move
Our Hearts to Something Good;
Nay, leads our Souls to ſeek *that Love*,
Which *only* comes from GOD.

And Oh! How ſweet, (Where's ſilent All,)
Our MAKER TO ADDRESS;
Who's always nigh to hear our Call
In *this*, and *ev'ry* Place.

For HE, Who makes Creation bloom
With active Life and Pow'r
Muſt with *His quick'ning Virtues come*
To Man's Heart ev'ry Hour.

Muſt come, like th' Fall of Evening Dews,
Which gently do DISTIL;
Whoſe Moiſture, ev'ry Field renews,
The Graſs with Good doth fill.

Muſt breathe on All, like gentle Gales,
That fan the verdant Trees;
Or gently move the ſwelling Sails
Of VESSELS on the Seas.

Which, ſmooth as Muſic, that controls,
And ſooths the troubled Breaſt,
Doth ſweetly ſteal upon our Souls,
And gives Them pleaſing Reſt.

In theſe ſweet Vales, and Groves We find,
What *Crowds* can never give,
Unblemiſh'd Joys for Man deſign'd,
In Which He ought to live.

Theſe charming Scenes the Mind inſpire
With Thoughts the moſt ſublime,
And raiſe in Us a PURE DESIRE
To ſee the *Heav'nly* Clime.

HERE We may *undiſturb'd* converſe
With our CREATOR bleſt,
And ſuch pure *Heav'nly* Strains rehearſe,
As ſuit our Nature's BEST.

From *Him* may *mental* Landſcape's ſee
Moſt LASTING and *refin'd*,
Which *pureſt* Pleaſures do convey
To Ev'ry *thoughtful* Mind.

In *peaceful Frame*, We *Here* may rove
Thro' ſuch delightful Scenes,
As REPRESENT thoſe Climes Above,
Where *Peace* for *Ever* reigns.

May *Here* be free from *worldly* Strife,
From Scenes of Pain and Woe;
And think of ANGEL'S bleſſed Life,
Before to THEM We go.

May taſte the *Fruits of Paradiſe*,
In *Love* and *Thought*, I mean;
Derive from *Heav'n* that *ſacred* Bliſs,
Which ſanctifies Each Scene.

And

And thus *refreſh'd* from Heaven's Springs,
May dwell in *Heav'nly Places*,
Loſe Each *vain* Thought of *mortal* Things
In ſuch Divine Solaces.

HERE the harmonious Birds do ſing,
Our Ears with Muſic greet;
And Hills the Echo back do bring
Of Artleſs Strains ſo ſweet.

Which Muſic, with it's ſoothing Strains,
Delights the liſt'ning Ear,
And warbles thro' theſe Woods and Plains,
Whilſt We ASTONISH'D are.

The Hills, the Dales, and Rocks all round,
To Us their Notes convey;
And, with ſweet Melody reſound,
So charming is their Lay.

Theſe rural Songſters HERE all join,
As in one general Choir,
And ſhow the ENERGY DIVINE
Which doth their Notes inſpire.

For that ſame bleſt Cœleſtial Pow'r,
Which doth *our* Hearts *Here* move,
Impels, in Ev'ry SHADE and Bow'r,
The Songſters of the Grove;

Who, if they cou'd the Truth declare,
In Language like to Ours,
Wou'd ſurely ſay, they influenc'd are
By Heav'ns Cœleſtial Pow'rs.

Which Pow'rs, ſweet Thought! to All extend,
Reach ALL both far and near;
Nor do They LESS OUR Good intend,
Than *Thoſe* in Heaven's Sphere.

For in the Cot or humble Cell,
If VIRTUE doth reſide,
The LORD Himſelf delights to dwell,
With *Such* He will abide.

He Once left Heaven's bliſsful Seats
To viſit *Mortals Here*,
To bleſs Them in their low Retreats
In this terreſtrial Sphere.

And, now again, if We'll invite
HIM into *humble* Hearts,
He'll come and give us that *Delight*,
Which none but HE imparts.

HERE We may learn from Nature's Book,
Which open lies to ALL,
On our Creator's Power to look,
Who made this Earthly Ball.

On His great Works We *Here* may gaze,
Learn Leſſons moſt ſublime;
And ought to render HIM due Praiſe,
Who gives Us Strength and Time.

HERE humble Shrubs, adorn'd in Spring,
Their op'ning Bloſſoms ſhow,
And to the Mind much Pleaſure bring
As Odours from Them flow.

Which

Which ſhow ſo pleaſant, and ſo ſweet,
When fann'd by gentle Gales,
That *Here* They breathe, in Summer's Heat,
An Odour which prevails.

All which invite us to improve
This pleaſing Earthly State,
By offering Praiſe to GOD Above,
Which Odour is *more* ſweet.

So Many lovely Proſpects HERE
Attract our gazing Sight,
That We're reminded of Heav'n near,
That World of pure Delight.

Where GOD for Ever is ador'd,
And Saints for Ever live;
And which ſuch Joys to Man afford,
As nought beſide can give.

Joys, which *ſuſceptive* Souls declare
Them Ever happy make;
And, which to Them delightful are,
As of *Them* They partake.

In ſhort, ſuch Scenes do Here appear,
(So vaſt! ſo unconfin'd!)
They ſhow the GOD of Nature Near,
Whom ALL that *ſeek may find*.

Who *Here* moſt kindly doth afford
So *charming a Retreat*,
It ſeems like PARADISE *reſtor'd*,
It's *Beauty* is ſo great.

In which, Each Gueſt may always prove,
(*What Here I truly find,*)
The Sweets of Innocence and Love,
Intended for the Mind.

Which heav'nly Sweets much better are,
Than All Things Elſe on Earth;
Nay, moſt deſerving OF OUR CARE,
Becauſe from GOD They've Birth.

Whoſe Works ſo grand ſhou'd lead Us All
HIS Goodneſs to admire,
Who wou'd, if We on HIM did call,
Our Hearts from Heav'n inſpire.

Inſpire with EVERLASTING Joys,
And Ever-living Light;
And thus reſtore OUR FACULTIES
To Forms of Heav'n moſt bright.

And When We travel thro' Death's Vale,
And leave all Earthly Things,
He will not let our SPIRITS FAIL,
But feed their ſecret Springs.

Nay, When our Courſe is finiſh'd Here,
We ſhall be rais'd from Death,
HIS NAME to praiſe and to revere
Whilſt We have Life and Breath.

In *Heav'ns* bleſt Regions We ſhall prove
Pleaſures that never cloy,
Unbounded Pleaſures, endleſs Love
To ALL ETERNITY.

View,

View, then, with Gratitude, O Man,
And humble Heart, profoun'd,
The great Perfections of GOD's Plan
In this terreſtrial Ground.

And Whilſt Thou doſt enjoy theſe Scenes,
Admire their Beauty HERE,
Oh! let Them be the happy Means
Of leading Thee to Pray'r.

Proſtrate Thyſelf before the Throne
Of thy Divine CREATOR,
HIM love, adore, and ever own
The only GOD of Nature.

Adore His kind Paternal Care,
His Goodneſs Ever bleſs,
Who wiſhes all Mankind to ſhare
HIS endleſs Happineſs.

How *dead* to GOD muſt be our Will!
How *blind* muſt be our Eyes!
If Heaven *Here* can't *Good* inſtil,
And *Light* to make Us wiſe.

If, in THIS PARK, We cannot ſee
The GOD of Nature near,
Moſt ſenſeleſs, then, *We* needs muſt be,
And ſpend Our Time ill *Here.*

But Reaſon ſays, *We* ought to hope
That All who ſee this Place
Will out of EGYPT ſure come up,
And *Cana'n's* Land embrace.

Will from *Egyptian* Darkneſs flee
Into the *heav'nly* Light,
And *Henceforth* the true *Cana'n* ſee,
That *heav'nly Land* moſt bright;

Which flows with Milk and Honey ſweet,
And doth refreſh the Mind;
That is, doth give Cœleſtial Meat
To feed the Well-inclin'd.

And All who love ſuch Heav'nly Bliſs,
The Giver will adore,
Who's JESUS CHRIST, the Prince of Peace,
Our GOD, for Evermore.

Seek Ye firſt the Kingdom of GOD *and it's Righteouſneſs, and all Things ſhall be added unto You.* Matt. VI. 33.

O SING *unto the LORD a New Song: ſing unto the LORD, all the Earth. For the LORD is a great GOD, and a great King above all GODs. The LORD reigneth, let the Earth rejoice.* Pſa. XCV. 3. and XCVI. 1. and XCVII. 1.

MORAL REFLECTIONS &c.
CONTINUED.

O Worſhip the LORD in the Beauty of Holineſs: Fear before Him, all the Earth. Let the Heavens rejoice, and let the Earth be glad; for He cometh, for He cometh to judge the Earth. Pſa. XCVI. 9. 11. 13.

Behold, the Works of GOD are manifeſted unto Us, that ſeeing His Love, and Wiſdom, and Power, We may become wiſe unto Salvation, and make it our ſupreme Delight to pleaſe Him, and to do his Holy Will. Eaſtern Songs.

May All our Thoughts *be chaſte* within,
All our Affections *clean;*
Mark'd with no Characters of Sin,
Whilſt Here *We view Each Scene.*
For if impure, *We* NE'ER CAN FIND
In this ſweet Park *true Reſt;*
Seeing Nought can pleaſe a guilty *Mind,*
Or make the Wicked bleſt.

PART VIII.

JESUS, JEHOVAH! GOD OF LOVE!
My LORD, my Heav'nly King!
Deſcend with INFLUENCE from Above,
Whilſt of *thy Works* I ſing.

Thro' Them, my longing Soul wou'd fly
To *Thee* for *Heav'nly* Things;
From Which, *experienc'd mentally*,
Pure Peace and Pleaſure ſprings.

As thro' theſe flo'wry Walks I rove,
How fragrant is the Air!
Pleas'd with the Shelter of Each Grove,
Which I ſo kindly ſhare.

Oh! with what Rapture I've explor'd
Theſe Works of GOD moſt high;
And thro' Them have *His Name* ador'd,
Whoſe PRESENCE is ſo nigh.

All Things in Beauty are ſo dreſt,
So LIVELY do appear,
Their GREAT ORIGINAL'S confeſt
By *humble* Souls, when *Here*.

With great Delight Theſe Scenes They view,
Are ſtruck with Awe ſublime:
And as They do their Walks purſue,
Sweet flies away their Time.

From Earth to Heav'n aſcend their Minds,
As in Them GOD's regarded;
And thus EACH SATISFACTION finds,
Nay, ſweetly is rewarded.

O how ſerene my fleeting Hours
Paſs in this lovely Place!
Theſe ſhady Groves, and fragrant Bow'rs,
To ME are Walks of Peace.

While

While SOL in length'ning Shades declines,
Still charming is Each Scene!
And, as thro' verdant Trees HE ſhines,
All's PLEASINGLY ſerene.

And, when the Day is nearly ſpent,
UNWEARIED I remain;
And find it ALWAYS my Intent
To view theſe Scenes *again*.

Becauſe, When in theſe Walks I rove,
To MEDITATION giv'n,
Something *Within* attracts my Love
Towards the GOD of Heav'n.

For in theſe Scenes GOD muſt be found,
If We ATTENTIVE are
To HIM *within*; and view, All round,
His Works, ſo great and fair.

In Nature's ſweet and lovely Face,
We muſt HIS POWER view;
His ſacred *Lineaments* muſt trace,
His *Love* and *Wiſdom* too.

With theſe *grand Works* We muſt be charm'd,
As in *Them* GOD is ſeen;
And feel our grateful Boſoms warm'd
With *Love* to HIM within.

Was I the LORD OF HAWKSTONE PARK,
I cou'd not more be bleſt
Than *now* I am, whilſt I remark
Each Scene in Beauty dreſt:

And view Them, as obſerv'd before,
Forms of GOD's Light and Love;
Thro' which We ſhou'd the LORD adore,
Who reigns in Heav'n Above.

On this Account, and ONLY THIS,
Others I wou'd invite
To taſte ſuch true, ſubſtantial Bliſs,
Such rational Delight,

As flowes from *Contemplation* HERE,
Into the *ſerious* Mind;
Who in theſe Works doth GOD revere,
In Them doth Pleaſure find.

By *Them* doth elevate the Soul
Above the Things of Senſe,
And which all Hell can ne'er controul,
If Heav'n be it's Defence.

And which may be Our happy Lot,
If We that *good Part* chuſe;
And well retain, in *Love* and *Thought*
What Heav'n doth *Here* infuſe.

For ev'ry good Deſire and Thought,
Which enters *Here* our Breaſt,
Are by GOD's *Love* and *Wiſdom* wrought,
And call our Souls to reſt.

And If with Them We'd acquieſce,
Improve ſuch Talents giv'n,
They'd lead us unto SOLID Peace,
And fit our Souls for Heav'n.

What

What can more pow'rfully incline
To lead the Mind to GOD,
Than When *We* ſee ſuch Works Divine
In this belov'd Abode?

Works, ſo magnificent and grand
Before Our Eyes appear,
They Our Attention ſhou'd command,
And lead our Souls to Pray'r.

Alſo, into a PURE DESIRE
Of being *better* made,
To further which, theſe Scenes conſpire
As Man ſeeks Heav'nly Aid.

O may I ſeek that *Aid Divine*,
Which *Ev'ry Soul* may find;
And, by IT write in Ev'ry Line
What may delight the Mind,

And be of Uſe to Thoſe Who are
Of *meek* and *lowly* Heart,
Tho, SCRIBES and PHARISEES declare
My Lines no Good impart.

For SUCH I do not uſe my Pen,
Yet wiſh Them Ev'ry Good;
But only write for *humble* Men,
By Whom I'm underſtood.

I write for Men of *liberal Mind*,
Who Principles embrace
Of pure Good-will to All Mankind
In Ev'ry State and Place.

And who a *narrow* Mind deteſt,
A (*q*) *Party Spirit flee,*
Yet love 'Always to be poſſeſt
Of *genuine* (*r*) *Charity.*

Which Heav'n-born Grace doth All eſteem
According to their Worth,
That is, bears greateſt Love to Them,
Who're moſt of Heav'nly Birth.

O bleſſed Grace! Cœleſtial Love!
In Each Intention bleſt,
Thou cans't the haughty Mind remove,
And calm the troubled Breaſt.

Thou doſt in *All the Humble* dwell,
In Them doſt open Heaven,
And art in All who *Here* live well
That bleſſed, *holy Leaven.*

Which, thro' Each Power of the Soul,
It's VIRTUE doth diffuſe;
And, *by Degrees, pervades* the whole,
And makes it fit for Uſe.

And always doth the Soul incline
To love the Thing that's juſt,
And ſtrive, by *Influence Divine,*
Well to diſcharge Each Truſt.

Thrice Bleſſed Grace! Thou gives Repoſe
To All Who UPRIGHT live;
And, to their *various* States, beſtows
The Bliſs Each can receive.

For

For *various* are the States of All
Who CHARITY embrace,
Juſt as Each more or leſs doth call
For Heav'ns renewing Grace.

Thus various, are the Works of GOD
Diſplay'd in this *ſweet Park*,
Not any two, IT IS ALLOW'D,
We juſt Alike remark.

Each doth appear in diff'rent Dreſs,
Tho' All ſupported are
By that One UNIVERSAL Grace,
Whoſe *Eſſence* Each doth ſhare.

How BEAUTIFUL An *Emblem* this
Of *Chriſtians* good, and wiſe!
Who have their ſmaller Differences,
Which HERE among Them riſe.

In *Views of Truth* They *Here* diſſent,
Differ in *Forms* of Prayer;
And DISUNITE IN SENTIMENT,
Yet ſtill They *Brethren* are.

In MODES of Worſhip diſagree,
In *Points* of Faith alſo,
Juſt like *the Scenes which Here We ſee*,
Yet *All* to Heav'n will go,

If They but live in MUTUAL LOVE,
And follow CHRIST the LORD,
Cheriſh the Things from Heav'n Above,
As taught in His bleſt Word.

If

If They become of *Humble* Heart,
To GOD true Homage pay,
They ſurely chuſe the BETTER Part,
And won't fall out by th' Way.

But if a Strife muſt HERE exiſt,
It ſurely will be This,
Who ſhall, *from Love*, the moſt perſiſt
IN FRIENDLY OFFICES.

Few Things do ſure ſo much diſgrace
Religion's PLEASANT Ways,
As *fiery* (s) *Combats* which take place
With Many in our Days.

Who argue, cavil, and diſpute
About their *Sects* and *Partys*;
Tho' better far They were more mute,
If *right* with GOD the *Heart* is.

'Tis true, All Sects *corrupt* are grown,
By ANTICHRIST are caught:
The *Tares* are with the *good Seed* ſown,
Oh! moſt affecting Thought.

Awful to ſee Some take a Pride
All but *their Sects* to blame,
And SATANIZE ALL *Elſe* BESIDE,
Who bear the *Chriſtian* Name.

Inſtead of Which, *We* ſhou'd lament
Theſe ANTICHRISTIAN Days;
And pray, with pure and right Intent,
That CHRIST *His Church may raiſe.*

Pray,

Pray, that JERUSALEM may be
Eſtabliſh'd *Here* in Peace:
It's MEMBERS live in UNITY,
In GODLY LOVE increaſe.

Pray, that IT may, by JESU's AID,
Depart from Ev'ry Sin,
Till IT again on Earth be made
His Heav'nly Bride within.

Then wou'd ALL praiſe *his Holy Name*
With their *united* Pow'rs;
AND EVER GLORIFY THE SAME
In *Light* and *darkeſt* Hours.

If What reſpects the *Chriſtian Life*
Was more in *Practice* found,
There'd be an End of *Party Strife*,
Which doth ſo much abound.

Inſtead of Which, *pure Love* wou'd ſhine
In Each *Profeſſor's* Breaſt;
And wou'd ETERNALLY combine
To make *Each Other* bleſt.

'Tis LOVE, that ſacred Tie Alone,
The ONLY Touchſtone is,
By which *true Chriſtians* can be known
From ENEMIES to Peace.

Diſputes, I think, are one grand Cauſe,
Why 'tis ſo hard to find
The *genuine* Meaning of GOD's Laws,
Which wou'd inſtruct the Mind.

To *Truth's* bleſt Temple, bright and clear,
The Way is ſo beſet
By various *Thieves* and *Robbers Here*,
We *ſcarcely* there can get.

One ſays, *Lo Here is CHRIST the LORD*,
ANOTHER cries, LO THERE;
A THIRD ſays We indeed afford
The beſt Inſtruction Here.

Thus EACH pretends to lead You right,
Tho' MOST You ſo confuſe,
That You can't find the *genuine* Light,
Which Here You ought to chuſe.

Now what's, in ſuch Caſe, to be done
That We may become wiſe;
And *Here* Our Race may ſafely run
To gain the heav'nly Prize?

How may We of *falſe* Chriſt's beware,
FALSE Prophet's too avoid?
Who OUTWARDLY appear ſo *fair*,
So FULLY SANCTIFIED.

Who into various *Houſes creep*,
And SILLY *Women* lead;
Whom in their *Ignorance* They keep,
As in GOD's Word We read.

Who're Ever learning What is true,
Yet *never* TRUTH attain,
Becauſe They do *falſe Lights* purſue
Taught by *miſtaken* Men.

Who

Who in *Sheep's Clothing* go about
The SIMPLE to deceive,
And *Here* and *There* make ſuch a Rout,
As if They Heav'n cou'd give.

Show Signs and Wonders, as foretold
By JESUS CHRIST our LORD;
And thus take Captive *Young* and *Old*,
As by a MAGIC CORD.

Prejudice Them againſt THAT CHURCH,
In Which They were brought up;
And often leave Them in THE LURCH,
Devoid of LIVING HOPE.

Tho' in EACH CHURCH, 'tis very plain,
All may *receive* that Grace;
By which They may in *Heaven* reign,
And Ever ſee GOD's FACE.

Still Men, to BIGOTRY inclin'd,
Do *other* Doctrines preach;
And ſay We *ſaving Truth* can find
In *only* What They teach.

Great ſwelling Words their Mouths do ſpeak,
Men's Perſons They admire;
From whom They Here Advantage ſeek,
And after FAME aſpire.

Speak Evil too of KING and STATE,
Dominion thus *deſpiſe*;
And by this Means, *make Themſelves great*
In their *Follower's* Eyes.

Whom They lead Captive at their Will,
On Them *great Burdens* bind
And by the *Doctrines* They inſtill
Moſt reſtleſs make the Mind.

Shut up the Heav'nly Kingdom Here
By their Traditions vain,
And will not enter Heaven's Sphere,
Or ſuffer Other Men.

They anſwer Thoſe, foretold by *Jude,*
Who Dignities Here hate;
And All from Heav'n wou'd fain exclude,
Who're from Them *ſeparate.*

From *Such* Who *outwardly* appear
Like *Lambs* of gentle Kind,
But *inwardly* are WOLVES which tear
And rent the Well-inclin'd;

From all ſuch *Fowler's Snares,* good LORD.
Deliver EV'RY SOUL;
And teach Us, by thy *bleſſed* WORD,
To ſhun the *deadly Bowl.*

I mean, *falſe Doctrines* not to drink,
Which *ſtupify* the Mind;
But rouſe our Faculties to think
How We *pure Truth* may find.

Perilous Times Theſe are indeed,
Of which Saint *Paul* did write;
And All, who're *wiſe,* will take good Heed
Of What He did indite.

For

For He in *greateſt Perils was*
Among *falſe Brethren Here,*
And which was certainly the Cauſe
He warns Us of Their Sphere.

Bears Witneſs Satan can aſſume
A fair Angelic Face,
In which Diſguiſe He can preſume
To *talk* and *preach* of Grace.

And, *thus transform'd,* He doth deceive
The ſilly, thoughtleſs Throng,
Who are ſo weak as to believe
The *fine,* the *ſpecious* Tongue.

Who by Appearances are caught,
A hasty Zeal admire;
And, without giving Things a Thought,
Are warm'd by ſuch *falſe* Fire.

For in *Enthuſiaſtic* Breaſts
A *warmer* Zeal's oft found,
Than what in *wiſer* People reſts,
Who in the *Truth* abound.

And wou'd You know the *Difference*
'Twixt *falſe* and *genuine* Zeal,
Attend Well to the following Senſe,
It may the *ſame* reveal.

False Zeal is *inwardly* ſevere,
Sharp, harſh and fiery too
Doth likewiſe *outwardly* appear
Unmerciful to view.

Always

Always oppoſes GENUINE Truth,
The Blind doth lead aſtray;
And turns the Aged, and the Youth
From Heaven's bleſſed Way.

The *humble* Souls IT doth aſſault,
Nay, hates their *humble* Life;
Whom GOD will certainly EXALT,
And ſave from all their Strife.

FALSE ZEAL is fierce, of *Meekneſs* void,
No *Oppoſition* bears;
And if, by GOSPEL-LIGHT, 'tis tried,
It's ugly Face appears.

'Tis raſh, unloving, and unkind,
Deſpiſes *Others* Here;
UNCHRISTIANS Ev'ry Human Mind,
Which moves not in it's Sphere.

Falſe Zeal doth *One Another bite*
Like furious Beaſts of Prey,
Which hunt *Each Other* in the Night,
But ſhun the Light of Day.

It makes more *Noiſe* more *Sighs can breathe*
Then Thoſe Whom GOD doth move,
Becauſe it's KINDLED from BENEATH
By blind infernal LOVE.

It gets into the *Judgment-Seat*,
Where I, *Alas! have been;*
And in it's *falſe*, *deluſive* Heat
Condemns the beſt of Men.

Condemns

Condemns *Thoſe* to the Pit of Hell,
Who by the LORD are ſent;
And ſcarce can think of Any well,
Who from it's SECT *diſſent.*

In ſhort, 'tis like that CRUEL BEAST
Deſcrib'd by good St. John,
Which wears the *Lamb's Horns* for it's *Creſt*,
Yet ſpeaks like a DRAGON.

And if it's TEMPERS You *compare*
With PAUL's Account of *Love*,
You'll find IT hath no real ſhare
In that GRACE from Above.

If too the *Parallel* You *draw*
With *James's Wiſdom pure*,
You'll ſee, that bright, that Heav'nly Law
Falſe Zeal cannot endure.

Becauſe All *Wiſdom that's from Heav'n*
Is *pure* and *full of Peace*;
And as the Same to Man is giv'n,
HYPOCRISY muſt ceaſe.

And of All *Monſters*, (*without Doubt*,)
Which are the moſt accurſt,
A WOLF *within*, a SHEEP *without*.
Is certainly the WORST.

Who *thinks*, and *wills* One Thing WITHIN,
WITHOUT Another acts;
And thus is *guilty* of that SIN
The HYPOCRITE contracts.

Whereas

Whereas the Man of *upright* Mind
Won't act the *Wolfiſh* Part,
But will ſhow forth to All Mankind,
He hath no *double* Heart.

For What He doth, *from Love, intend,*
And *think* within his Breaſt
He *ſpeaks* and *acts*, with ſome good End,
And thus *His Zeal* is bleſt.

He's like *Nathaniel.* by the Tree,
Without Deceit and Guile;
An ISRAELITE muſt ſurely be
On Whom the LORD doth ſmile.

He's bleſſed *Here*, by Heav'n approv'd,
If Men approve or not;
And, *Daniel-like* by GOD *belov'd*
Shall ſtand in His bleſt Lot.

Thus *holy Zeal*, We ſee, is right,
Tho' *haſty Zeal* be wrong;
The *Former* being in the *Light*,
The *Latter* in the *Tongue.*

In ſuch like Men of *ſelfiſh Love*
There's *greater* Zeal and Fire,
Then in All Thoſe Who *humbly* move,
Whom CHRIST doth Here inſpire.

Becauſe the *Firſt* doth *Self* regard
Seeks Intereſt and Fame;
The *Latter* hath it's bleſt Reward
In turning from the Same.

They,

They, Whom the DEVIL leads Abroad,
Do Works for Sake of Self;
But Thoſe, Who guided are by GOD,
Abhor ſuch curſed Pelf.

And, in their *Works*, regard the LORD,
His Will deſire to do;
And, by the Guidance of HIS WORD,
Perform Works *good* and true.

In *outward* Form *Both* may appear,
As if They were the *Same;*
But when brought to the *Light*, 'tis clear,
They bear a *diff'rent* Name.

One is, like GOLD, replete with Droſs,
So bad, it's Nothing Worth:
The *Other* needs no *outward* Gloſs,
Being *Heav'nly* in it's Birth.

The *One's* like *artificial* Fruit,
That's beautiful *Without*,
But has *Within* a rotten Root,
From *Which* no Good can ſprout.

Whereas from th' *Other* All may know,
Without their being told,
Delightful Fruit doth Ever grow,
More precious far than Gold.

If this be ſo — then let us bring
Our Works unto the Light;
That We may know from *Whence* They ſpring,
And ſee if They be *right.*

And if They'll bear the *Teſt*, 'tis Well—
They'll lead to Heav'ns Abode;
Where We ſhall ſee, if There We dwell,
That *They were wrought in GOD.*

O may We ALL deſire THIS STATE,
Which is the SINGLE EYE;
And then We ſhall be MODERATE,
Nor with Each Other vie.

HYPOCRISY will not reſide
Within theſe Hearts of Ours,
But *pure Simplicity* will guide
Our well-directed Pow'rs.

Our Hearts with *Heav'nly Love* will glow
Without *Sectarian* Zeal,
And will to ALL AROUND Us ſhow
What *inwardly* They feel.

What matters then Lo HERE! Lo THERE!
Or *Strife* about good Things;
Since to ALL HEARTS the LORD is near,
And HIS SALVATION brings.

HE gives to ALL the Pow'r to know,
What's honeſt, right, and good;
Which Pow'r to ALL *alike* doth flow,
As is well underſtood.

HE alſo gives ALL Pow'r to chuſe
What Things are juſt and right,
And as theſe HEAV'NLY GIFTS We *uſe*,
We've Heav'nly Love and Light.

For

For ALL Who *hate* the *Love* of Sin,
The *Love* of *good* embrace,
Muſt let SALVATION enter in,
Which doth the Soul ſolace.

And When *Salvation's* in the Breaſt,
The LORD *Himſelf* is There;
And to the Soul doth MANIFEST
His gracious Preſence, clear.

And as to HIM *We yield* our *Will*,
Submiſſive do become,
HE, with His Life, our Hearts doth fill,
To *Heav'n* conducts Us Home.

And When *this Life of Heav'n* in Men
Is ſettled Well and fixt,
All will be PARADISE again,
No *Good* with *Evil* mixt.

And as the Light ſhines from Above,
What glorious Things *We* ſee,
Things, which All upright Souls muſt love
To All ETERNITY.

O that *our Hearts* may thus be *clean*,
Created by the LORD;
Our *Spirits right*, renew'd *within*
By His moſt holy WORD.

And thus RESTOR'D UNTO THE JOY
Of His Salvation Here,
We look to HIM with ſteadfaſt Eye,
And ſafe our Courſe do ſteer.

And let Us pray, like as CHRIST did,
For Thoſe Whoſe Zeal's untrue;
FATHER, FORGIVE THEM, (thus He cry'd)
They know not what They do.

Thus ZEAL that's *true* is *kind* and ſweet
In All it's *outward* Ways,
As Well as INWARDLY replete
With Mercy, Love and Praiſe.

Without which State, let *Sects diſpute,*
Parade it How They will;
No CHURCH of GOD can E'er take Root,
Be kept from *doing Ill.*

And in GOD's CHURCH no Ill ſhou'd dwell,
But *Harmony* and *Peace;*
Nor ſhou'd *falſe Doctrines there prevail,*
But *Truth* and *Righteouſneſs.*

TRUE ZEAL is guided HERE aright
By GOD's UNERRING WORD,
And, like the SUN OF HEAVEN, bright,
Doth *Light and Heat* afford.

Becauſe 'tis *kindled* from ABOVE
By Heaven's gentle Flame,
And's Ever join'd with *humble Love,*
Devoid of *Selfiſh* Fame.

TRUE ZEAL is mod'rate and diſcreet,
From *Violence* Ever free;
Void of ENTHUSIASTIC Heat,
That *dangerous* Fire doth flee.

IT

It doth move ſlowly in its Pace,
Reflects on What It does;
And While It runs the *Chriſtian Race*,
To *No Extremes* it goes.

If *Sometimes* loud, it only burns
With ſacred, heav'nly Fire;
And as to GOD the SINNER TURNS,
It hath it's *full* Deſire.

In ſhort, Not *Jehu-like*, in Pride
Shows Here it's painted Face;
But in ABASEMENT doth abide,
And ſeeks the LOWEST Place.

Now ZEAL, like this, muſt ſure be right,
For What is Good and True;
And All Who in the TRUTH delight
Shou'd this *pure Zeal* purſue.

But, How oppos'd's *Falſe Zeal* to This,
Which Fire from Heav'n doth call;
And wou'd deſtroy ANOTHER'S Peace,
ANOTHER'S Mind inthrall.

Now, What is to be done, I ſay,
Such DANGERS to avoid;
That We may walk in that ſure Way,
Which SAFE will be our Guide.

No Other Help We *Here* can find
But in our Bleſſed LORD,
Who doth illuminate the Mind
By His moſt Holy WORD.

From

From which *bleſt Word* We plainly learn,
We muſt *all Evil* hate,
If Ever *We* thoſe Things diſcern,
Which form the Heav'nly State.

And as *We* liſten to GOD's LAW,
Incline unto His *Words*,
He will our Minds for Ever draw
To What true Bliſs affords.

Yes—if We with an *honeſt* Mind
Seek Truth for it's own Sake,
The *Truth* of GOD We then muſt find,
And of *it's Light* partake.

'Tis calm Attention, pure Deſire
To hear the Heav'nly Voice,
By which WE certainly acquire
The *Truth* that makes us wiſe.

'Tis *humble, perſevering* Pray'r
To *Jeſus Chriſt* our LORD,
Which doth the *honeſt Heart* prepare
To *underſtand* HIS WORD.

As *We* ſincerely ſearch the ſame
With *true* and *upright* Heart,
HE doth WITHIN write His NEW NAME,
And His TRUE LIGHT impart;

By which *Alone* We clearly ſee
RELIGION's ſimple Plan
Was, is, and will for *Ever* be
Pure Love to GOD and Man.

This

This Plan ſeems ſhort, yet vaſt it is,
Tho' in few Words 'tis giv'n,
It *Here* affords the trueſt Bliſs,
Hereafter MAKES OUR Heav'n.

It ſhou'd Our Breaſts affect and move
With *Gratitude* Each Day,
To know that ALL GOD's LAW is *Love*
To *ſhow the Heav'nly Way.*

And if in This *Way All* wou'd tread,
Which *All* ſhou'd ſure approve,
It wou'd on Earth again be ſaid
" *See how theſe Chriſtians love.* "

Thus ALL Who're One in *mutual Love,*
Tho' not in *Faith* the ſame,
Are ſurely born from Heav'n Above,
And won't Each Other blame.

But, from *Uprightneſs,* will purſue
Each their own Work on Earth,
And thus to Each moſt clearly ſhew
They are of *Heav'nly* Birth.

Happy Such are to ſerve Each Other,
Each Other's Burden bear:
Happy to love Each Chriſtian Brother,
For ſuch true Brethren are.

Partakers of CŒLESTIAL Birth,
The Sons and Heirs of Heav'n;
Redeem'd, by Love Divine, from Earth,
And to All good are giv'n.

Such ſoon will dwell in Heav'n Above,
From all their Labours reſt;
Live *There* for Ever in pure Love,
And be for *Ever* Bleſt.

For having liv'd in Love on Earth,
They muſt, Whene'er They die,
Dwell with all Thoſe of Heav'nly Birth
To ALL ETERNITY.

Seek Ye firſt the Kingdom of GOD and it's Righteouſneſs, and all Things ſhall be added unto You. Matt. VI. 33.

O Thou that heareſt Prayer, unto Thee ſhall all Fleſh come. Bleſſed is the Man Whom Thou chooſeſt, and cauſeſt to approach unto Thee, that He may dwell in thy Courts: He ſhall be ſatisfied with the Goodneſs of thy Houſe, even of thy holy Temple. Pſa. LXV. 2. 4.

MORAL REFLECTIONS &c.

CONTINUED.

Great and marvellous are thy Works, LORD GOD Almighty; juſt and true are thy Ways, thou King of Saints. Rev. XV. 3.

The Soul that loveth Thee muſt be happy Here: and ſhall aſcend into the Manſions of Everlaſting Bliſs. Eaſtern Songs.

Whilſt I from noiſy Scenes retire
In HAWKSTONE *Park to rove,*
Such Heav'nly Things my Soul inſpire,
My Heart's a Flame of Love.
May Thouſands viſit this Abode,
Flee Evil's hateful *Scenes;*
Here *ſeek and find the* living *GOD,*
And know what Pleaſure *means.*
Nay, whilſt They traverſe this ſweet Place,
To MEDITATION *giv'n,*
May They enjoy Cœleſtial GRACE,
And find an inward *Heav'n.*

PART IX.

Ye GROVES! I ſeek your friendly Shade,
Your pleaſing calm Retreats;
Which are for *Contemplation* made,
Where's found *Cœleſtial* Sweets.

As I walk in this CHARMING PARK,
Pleas'd with the Scenes all round,
Bright Robes of Beauty I remark,
With which all Things are crown'd.

There's not a ſingle Plant or Flow'r
In this delightful Place,
But it's Contexture ſhows GOD's Pow'r,
And ſhou'd our Minds ſolace.

Each ſilent Valley and each Hill
To their CREATOR lead,
Whilſt Angels heav'nly Thoughts inſtill,
As over Them We tread.

In *Them* We ſee that SKILL DIVINE,
As in *Each* other Thing,
Which in this wond'rous Park doth ſhine,
And great Delight doth bring.

The Order which adorns the whole
Moſt charming is to ſee,
And doth inſpire into the Soul
Delightful Harmony.

And Where'er Harmony's expreſt
On any Works below,
It muſt for EVER be confeſt,
The Same from GOD doth flow.

And muſt thoſe Minds delight, who live
In Harmony and Love;
Tho' it can't Bliſs to Others give,
Who don't ſuch Things approve.

For

For None can Joy at HAWKSTONE find,
(However grand the Park!)
If *there* They bring a *guilty* Mind,
All's gloomy, ſad, and dark.

Becauſe Things always muſt appear
According to our State,
And Aſpects bright or dark muſt wear,
As Thouſands do relate.

On which Account, if We'd be wiſe,
All that is wrong wou'd flee;
We'd dwell, as under Heaven's Eyes,
In Peace and Harmony.

Tho' in theſe Groves We ſeem conceal'd
From Mortal's keeneſt Eye,
Yet to all Heav'n We are unveil'd,
For Heaven ſure is nigh.

If We but caſt around our Eyes,
The *Heav'nly Pow'rs* We ſee;
For GOD makes new Creations riſe
From ev'ry Plant and Tree.

With Beauty clothes the Woods and Groves
In Each Spring of the Year,
And then the whole again unclothes,
When Winter doth draw near.

Thus OPERATIVE is the LORD
In univerſal Nature,
That HE for EVER doth afford,
What's *beſt* for ev'rv Creature.

He's ever working for our Good,
If We HIS HAND cou'd ſee;
And therefore muſt be underſtood
He'd have ALL happy be.

His bleſſed INFLUENCE enters in
Each Form and Subſtance Here,
And, as obſerv'd, renews again
His Works in ev'ry Year.

Moſt ſtriking Emblem this indeed
Of Man's *renew'd* Affection!
And, (when the Soul from th' Body's freed)
Of his bleſt Reſurrection.

For tho' the Body muſt decay,
Return to native Duſt,
The Soul may ripen for that Day,
That happy makes the Juſt.

It may put off the *old* Man Here,
Be clothed with the *New*;
And thus among the *Bleſt* appear,
And *happier* Scenes there view.

Indeed, this bleſſed State's diſplay'd
In thouſand Things on Earth,
That were intended to be made
Emblems of our *New-Birth.*

Which wou'd be ſeen, if EYES We had
Their Meaning *Here* to know;
Nay wou'd, on *Earth*, make Us moſt glad,
As ſuch bright Things They ſhow.

Still in our RESURRECTION Morn
More lovely Scenes will riſe,
Than all thoſe Scenes which Here adorn
This Earthly Paradiſe.

For ſuch bleſt Scenes We then ſhall ſee,
Created by our LORD,
As will, to ALL ETERNITY,
The pureſt Bliſs afford.

Now what remains, but juſt to add,
Before theſe Lines I end,
That I ſhall be exceeding glad,
If They to Good do tend.

By leading Thoſe, who may Them read
With any good Deſire,
To note, as o'er THIS PARK they tread,
GOD's Works, and Them admire.

Whoſe *Works* to praiſe I'd tune my Lay,
Of ſuch grand Themes wou'd ſing;
No VAIN PHILOSOPHY DISPLAY,
Or FABLED RHYME wou'd bring.

But *uſeful Truths alone* bring forth,
Moſt SIMPLE and SUBLIME,
Which are to Men of greateſt Worth,
And worthy of my Rhyme.

The Reaſon Why I write in Rhymes,
I truſt, is good and right;
Becauſe *by Them*, I know, Sometimes
The LORD doth *Good* excite.

And

And if He guides my feeble Pen
His Glory to declare,
Let *All my Readers* ſay Amen,
When led to Him in Pray'r.

Whom Here to love and to adore
Shou'd be our chief Delight,
As do the Angels Evermore,
Who dwell in Scenes more bright.

And happy Thought! They All inſpire,
Enflame All with pure Love,
Who unto Hawkstone's Scenes retire
To ſeek the Things Above.

This to promote wou'd, I believe,
Be a moſt pleaſing Caſe;
And wou'd to Others Pleaſure give,
Who viſit this ſweet Place.

If, by theſe Scenes, They do aſpire
To ſee the Scenes of Heav'n;
Which They will Evermore admire,
When unto Them They're giv'n.

Moſt *ſweet* the Hours I've *Here* employ'd,
Delightful Things have ſeen:
GOD, in His Works, I have enjoy'd
From *his own Light* within.

As Scenes, *like Theſe*, *affect* the Mind,
Delight the *inward* Senſe,
So far true Joys We *Here* muſt find,
Which Us well recompenſe.

But

But if theſe Scenes ONLY affect
Our *outward* Senſes *Here*,
So far We ſurely ſhall neglect
Their *real* Good, tho' near.

Which is, that in Them We may view
Wiſdom and *Love* in *Uſe*;
And know, that What is *Good* and *True*
The LORD doth E'er produce.

And further — What's produc'd from GOD,
Is All for our true Bliſs;
Whether it be in EARTH's Abode,
Or in HEAV'NS Paradiſe.

But as it has obſerved been,
To paint the Beauties *Here*
Requires a more enlarged Pen,
A Mind that is more clear:

Therefore, that Pleaſure I reſign
To Men of wiſer Hearts,
Who can more ſtrikingly define,
What Heav'n to Earth imparts;

And *Now* breathe forth a Wiſh ſincere
That All, who view Each Scene,
May be as much delighted *Here*
As I this Day have been.

For HERE I've trod the pleaſing Road,
The Road that gives Delight,
Which leads the Soul to Nature's GOD,
And looks for Scenes more bright.

For Scenes There are in Heav'n Above
More worthy of Remark
Than All the ſtriking Scenes We prove
In this *delightful Park.*

And which We E'er ſhou'd keep in View,
Endeavour to attain,
Becauſe They Ever will be New,
And laſting will remain.

Laſting as GOD's ETERNITY,
Theſe Bleſſings will endure;
For We no End of Them ſhall ſee
If Them We Once ſecure.

Which All may do, Who ſeek the ſame
From Heaven's ONLY LORD,
Who's JESUS CHRIST, the great I AM,
By Angels E'er ador'd.

This EVERLASTING GOD came down,
Aſſum'd the human Nature;
By which bleſt UNION ALONE
He ſaves His fallen Creature.

Whoſe Proceſs of Redeeming Love
Extends to Ev'ry Soul,
Who All have *Pow'r* from HIM Above
Their Evils to control.

The CHILD once BORN, the SON once GIV'N,
Did ſure from *Heaven* come;
Nay, was the LORD HIMSELF from HEAV'N,
Born of the Virgin's Womb.

Who,

Who *conquer'd* all the Pow'rs of Hell,
  Brought near *His Light* and *Love*,
That in the Same We *Here* might dwell,
  As do his Saints *Above*.

He, in our Flesh, *Here* once appear'd
  GOD-MAN, for *Man's* own Sake;
That He might be by All rever'd,
  All Ever happy make.

And that our Happiness depends
  On knowing this our GOD,
Is clearly seen by His true Friends,
  Who love the Heav'nly Road.

Bleſt Souls! Who *Here* acknowledge Christ
  The GOD of Heav'n and Earth;
And in His Love and Truth persist,
  And let the ſame come forth.

Happy People! Whoſe GOD's the LORD,
  Moſt happy is their Caſe;
To Such He doth true Bliſs afford,
  And They ſhall ſee His Face.

Lift up your Hands, redeemed Souls,
  Bleſs Ye the LORD, moſt high;
Ev'n Christ, who Heav'n and Earth controls,
  And is for Ever nigh.

Children of Zion praiſe your King,
  Be joyful in His Name;
To Christ your GOD *a New Song ſing*,
  His GODHEAD E'er proclaim.

For CHRIST is ALL in ALL in Heav'n,
As well as ALL on Earth;
From HIM ETERNAL LIFE IS GIV'N
To All of Heav'nly Birth.

HE *forgave Sins* when *Here* below,
Which *None* but GOD cou'd do;
And, as WE *true Repentance know*,
HE will *remit Ours too.*

Which Circumſtance might teach Us ALL
HIS PERSON to addreſs,
On HIM ALONE in Pray'r to call
For *Truth* and *Righteouſneſs.*

Whoſe Ever-bleſt, UNALTER'D LOVE
Hath only *one grand Aim*,
To raiſe our Hearts to Things Above,
And bleſs Us with the ſame.

When PHILIP th' APOSTLE wiſh'd to ſee
His *Heav'nly Father*, Dear;
JESUS HIMSELF declar'd that HE
The FATHER *was*, moſt clear.

Which Words do Evidently ſhow
That HE is GOD alone,
Whom *Chriſtians* ought to pray unto,
And Ever gladly own.

And if ALL wou'd to JESUS pray,
And tread the *narrow Road;*
Convinc'd, like THOMAS, They wou'd ſay
HE was their LORD, and GOD.

Their

Their Mouths His Love wou'd Ever praiſe,
His *Mercy* wou'd proclaim;
And wiſh that All Mankind might raiſe
The Glories of His Name.

Whereas, how AWFUL 'TIS TO SEE
CHRIST's *Godhead now* rejected!
To ſee His Sole DIVINITY
By Thouſands ſo neglected.

To ſee Men, like the *Jews* of old,
Set *their own* GOD at nought;
And (moſt affecting to be told!)
Will not to *Chriſt* be brought.

To Him for Life They will not come,
Tho' Life from Him is giv'n;
Therefore, *Themſelves they ſeperate* from
The *genuine Life* of Heav'n.

Which Life all Chriſtians ought to prize
Above All other Things,
Because from it's *Divine* Supplies,
All *true* Salvation ſprings.

To GOD the Father Men will pray,
Above the BLESSED JESUS;
And thus *climb up ſome other Way*,
Tho' *None* but He can bleſs us.

For, *when on Earth*, He did declare
He was the great I AM;
Tho' *Few* had then the *Heav'nly Ear*
To underſtand the ſame.

Juſt ſo it is in theſe *dark* Days,
Few JESUS CHRIST *adore*
As GOD-MAN, Who to *Life* can raiſe
Their Souls for Evermore.

His true Apoſtles ſaw moſt plain,
That in *theſe latter* Times,
Various ANTICHRISTS wou'd reign,
Appear in various Climes;

Therefore, They bid Us not receive
Vain Philoſophic Men;
Becauſe the People They *deceive*
By Their *Traditions vain.*

Of Such 'tis WISDOM to *beware,*
Such ANTICHRISTS to *ſhun;*
And, being warn'd, to take good Care,
Leſt by Them We're undone.

For DANGEROUS Men They ſure muſt be,
Who CHRIST'S GODHEAD deny;
And teach Mankind in HIM to ſee,
Naught but HUMANITY.

Which HERESY, When *Once* confirm'd,
The *inward* Man ſhuts up;
And, it may TRULY be affirm'd,
Deſtroys the *Chriſtian's* Hope.

This *awful* Doctrine *now* is taught
By *Books*, and *ſome Schools* too;
And therefore is to Thouſands brought,
As if it was moſt true.

And

And *Books, like Schools*, will always *ſtain*,
Or *beautify* the Mind,
Will make the READERS *wiſe* or *vain*,
As to Them They're inclin'd.

Therefore, We ſhou'd moſt cautious be,
What Books We *read* or *love*;
Leaſt Conſequences We ſhou'd ſee,
Which may moſt fatal prove.

Not but what Books incline the Soul
To walk in Wiſdom's Ways,
Virtue promote, and *Vice* control,
We certainly may praiſe.

And all the Good They recommend,
Shou'd ſtedfaſtly purſue,
Becauſe it will our State amend,
Make us *more* happy too.

But Men and Books which do declare,
That JESUS is not GOD,
Both ſurely ANTICHRISTIAN are,
And point a *dangerous* Road.

Therefore, againſt SUCH BOOKS and MEN,
We ſhou'd our Minds *well* cloſe;
And, from pure Love, ſhou'd uſe our Pen
Their ERRORS to diſcloſe.

The GREATEST ANTICHRIST We know
In *this*, or *any* Nation,
Is DOCTOR (*t*) PRIESTLEY, All allow,
From His late Publication.

In

In Which *He* ſays, (awful Each Word!)
That if an Angel came,
And told Him GOD was CHRIST *the* LORD,
He'd not believe the ſame;

But wou'd declare unto his Face,
He was a lying Spirit —
Theſe are HIS Words — O *want* of *Grace,*
And *Miniſterial Merit!*

Enough to make Ones Blood run cold,
Such awful Things to read!
Wrote by a Man We're plainly told,
Who for ſuch Things doth plead.

A Proof, that PHILOSOPHIC MERIT,
Much *Learning* and much Fame,
Cannot beſtow the CHRISTIAN Spirit,
Or give the *Chriſtian* Name.

For NATURAL Science never can
Illuminate the Mind,
Or *qualify the* INWARD MAN
Th' *Incarnate* GOD to find.

Cannot *diſcern* the Things of Heav'n,
Or *ſpiritual* Subjects *love;*
Becauſe *ſuch Things* are only giv'n
To Man from Heav'n above.

And therefore never can be known,
But by a *Heav'nly* Light,
No more than *Earthly* Things are ſhown,
But by the *Sun* ſo bright.

Without

Without *theſe Lights*, We ne'er cou'd ſee
The Things of Earth or Heav'n;
But muſt in *DARKNESS* Ever be,
For Want of Them being giv'n.

But Bleſſed be the LORD *Alone*,
Who ev'ry Good imparts,
LIGHT is for ALL *the Righteous ſown*,
Gladneſs for upright Hearts.

Who ſhou'd rejoice in CHRIST *their Lord*,
Give Thanks to His *great Name*,
Who *only* can *true* BLISS afford,
And *Evermore's* the *ſame.*

But Who can only *Here* be known,
And worſhipped aright
By his *own Light* and *Love Alone*,
As We in Them delight.

And if *WE* wiſh *Here* to be *MEEK*,
And wou'd be truly Wiſe,
From HIM We ſhou'd theſe Bleſſings ſeek,
Who ev'ry Want ſupplies.

Who's *now* as near to *humble* Men,
As E'er HE was before;
And Ever will thoſe Souls ſuſtain,
Who do his Grace implore.

Which *boundleſs* Grace from Him OUR GOD
Extends both far and near,
Not reaching *leſs* this *Our Abode*,
Than *Heaven's* bleſſed Sphere.

HIS

HIS Preſence all the Heav'ns doth fill,
Gives *Angels* all their Worth;
And dwells with *Men* of *upright* Will,
Gives Them *their Heav'nly* Birth.

HIS *Preſence* is an *inward* Light,
HIS *Holy Truth Within*;
And, as *obey'd*, becomes more bright,
And *manifeſts* Each Sin.

Conjunction too with HIM, We know,
Is pure *reciprocal Love*;
Which makes *Us one with* HIM *alſo*,
And ALL in Heav'n Above.

In ſhort, *HIS Preſence* is the Ground
Of All that We enjoy,
In *Which* true Comfort's only found
Now and *Eternally*.

Let then Each baſe, Each *foul* Deſire
Be *hated* and *abhorr'd*;
Be quench'd in Love's conſuming Fire,
Which flows from our *Dear* LORD.

And let Us ALL HIS LOVE deſire,
Improve His Heav'nly Grace;
Rejoice in HIM, and never tire
'Till *We behold His Face*.

Thus, if We act, HE will impart
That *real* Peace of Mind;
That *Cordial-Joy* unto the Heart,
Which *Antichriſts* can't find.

Of

Of Which, until We are poſſeſt,
An *aching* Void's *within*;
But, having Which, We are at Reſt,
And ſhall be ſav'd from Sin.

Come, let Us then with One Accord
Unite in *Pray'r* and *Love*,
Sing *Praiſes* to the ONLY LORD,
Who reigns in Heav'n Above.

For of ALL TRUTHS from Heav'n made known,
This ſure the Reſt excels;
That JESUS CHRIST is HE ALONE,
In Whom the GODHEAD DWELLS.

In WHOM, as Holy Paul declares,
The GODHEAD'S FULNESS dwelt;
And Who ALONE can hear our Pray'rs,
And make *this Truth* be felt.

Which *Truth's* the Pearl of greateſt Price,
Reſerv'd for CHRISTIAN Men;
And will for EVER make ALL wiſe
Who ſuch a *Treaſure* gain.

This is the Trafure hid in th' Earth,
Which TRUE BELIEVERS find;
And when *in Them* CHRIST brings it forth,
Moſt happy is the Mind.

Happy! to have their GOD reveal'd,
HEAV'NS OBJECT to Them giv'n;
By *worſhipping* of Whom They're ſeal'd
The Sons, and Heirs of Heav'n.

ANGEL's ASSOCIATES too They are,
Who know no other GOD:
And, *if obedient*, ſoon will ſhare
The Bliſs of their Abode.

Join with Them, and aloud proclaim
The INFINITE I A M,
Whoſe Ever-bleſſed, holy NAME
Is JESUS CHRIST, the LAMB.

Whoſe NAME, above all *Names* is great,
Above all GOD's He is;
And WHO ALONE can *reinſtate*
The CHRISTIAN Church in Peace.

Which Church can *only* be reſtor'd
By caſting Evils out,
Which Reſtoration Chriſt the LORD
Alone can bring about

In Thoſe, Who *wilful* Sins *Here* flee,
Implore all Help alone
From HIS DIVINE HUMANITY,
Which *Chriſtians* ſure ſhou'd own.

Or elſe They cannot ſee aright,
'Tis *His* continual Plan
To plant the *Church*, by *his own Light*,
In *Ev'ry Soul* of Man.

For *in* the Human Mind Alone
That (*u*) *Church* can only dwell,
Which ſhall prevail, as is well known,
Againſt the Gates of Hell.

And

And pleaſing Thought! when once reſtor'd
The *Church on Earth* again,
'Twill worſhip *only* CHRIST our LORD,
And in *His Light remain.*

Three grand Eſſentials of *this Church*
The *Scriptures All* declare,
Which, if WE SERIOUSLY ſearch,
The *following plainly are.*

The FIRST is CHRIST'S DIVINITY —
This *loudly* They proclaim;
In *Whom dwells* the WHOLE TRINITY,
JEHOVAH, GREAT I AM.

HIS PURE DIVINITY ALONE
The ONLY FATHER is,
His BLEST HUMANITY'S the SON,
The *only Prince of Peace.*

HIS OPERATION (All ſhou'd boaſt,
Becauſe from IT *All live.*)
Is certainly the HOLY GHOST,
Which *Heav'nly Light* doth give.

Thus GOD in *Eſſence* is but *One*,
In PERSON *One* Alſo,
As *Goſpel-Light* makes *clearly* known,
Nay, *Reaſon's-Light* doth ſhow.

And JESUS is this *only* GOD,
Who gave to ALL their Birth;
Whom *Angels love* in *Heav'ns* Abode,
And ſo ſhou'd *We* on Earth.

'Tis His Divine *Humanity*,
That rules the *Univerſe*;
No GOD *beſides* We E'er ſhall ſee,
Believe, or not, my Verſe.

And *charming Thought!* This GOD of Love,
The Goſpel doth declare,
Sends His own Spirit from Above,
To draw Us unto Pray'r.

And if to Him *Alone* We'd go,
As Christians us'd to do,
The Shepherd's Voice We then ſhou'd know,
And learn What's *Good* and *True*.

We ſhou'd His Bleſſed Kingdom ſee
With Peace and Plenty bleſt,
A Land of sacred Liberty,
And Everlasting Reſt.

Shou'd hear, what GOD the LORD wou'd ſpeak,
As We on Him did wait;
Which wou'd be *Strength* unto the *Weak*,
To All what ſuits their State.

The *Second* is a *firm Belief*
His Holy Word's Divine,
This is *another* Doctrine *chief*,
Which ſhou'd in *Chriſtians* ſhine.

Who, When They *Here* approach the Word
With true and humble Hearts,
They ſhou'd approach to CHRIST the LORD,
Who it's *true Life* imparts.

Becauſe

Becauſe He and His Word are *One*,
Can Ne'er be ſet apart,
No more than good Words can (*'tis known*)
From All Who're pure in Heart.

His *bleſſed Word* with *Life* is fraught,
Replete with *Wiſdom* is;
And as, from It, the Truth We're taught,
We ſee the Way to Bliſs.

The Diſpoſition of the Mind,
If right before the LORD,
As far as it is Good, will find
The Meaning of *His Word*.

Which as It *enters Here* the Heart,
It giveth *Life Within*;
And Understanding doth impart
To All Who flee from Sin.

It's Doctrines point the certain Road,
Of Which ſo Many talk,
But only guide to *Heav'n* and GOD
The *Wiſe* who Therein walk.

For 'tis *Obedience* to His Law
Enſures Us *ſolid* Bliſs,
From Which We *preſent* Bleſſings draw,
As Well as *future* Peace.

The Third and *Laſt* is plainly This,
A Life of Heav'nly Love;
Which, *as All live*, They cannot miſs
Their Way to Heav'n Above.

Becauſe

Becauſe Whoe'er in LOVE doth live,
In CHARITY doth dwell,
The *Life* of Heaven muſt receive,
And *cannot* live in Hell.

But muſt, whilſt They *abide* in Love,
Have Heav'n begun below;
Which always leads to Heav'n Above,
From Whence ſuch Bleſſings flow.

They muſt receive into the Soul
The true *Cœleſtial* Reſt,
Which will, whilſt endleſs Ages roll,
Make them *ſupremely* Bleſt.

Note Well, *Dear Reader*, theſe *three Things*,
Aſk Counſel of the LORD:
From THEM Salvation *always* ſprings,
THEY endleſs Bliſs afford.

Such HOLY DOCTRINES, *right* embrac'd,
Muſt ſtedfaſt make the Mind;
Nay, make our *whole* Dependance plac'd
On JESUS CHRIST, moſt kind.

And as the LORD ſuch *Mercy* ſhows,
Such Bleſſings doth proclaim,
We ſurely muſt be *our own Foes*,
If We don't *love His Name.*

At whoſe great Name *Each* Knee ſhou'd bow,
His GODHEAD ſhou'd confeſs;
And ALL with His *pure Love* ſhou'd glow,
To HIM ſhou'd have Acceſs.

All Kings shou'd bow before His Throne,
All *Nations* serve *Him Here*,
For He's Jehovah, GOD ALONE,
Whom All in Heav'n revere.

And Who, from thence, *doth Ever draw*
All to *Himself* Alone,
That He, in Them, may write his Law,
Remove the Heart of Stone.

He surely doth, from Heav'n Above,
(If We *obey* His Grace,)
Withdraw Our Hearts from *Evil Love*,
Make Them His Dwelling-Place.

His sacred Presence All doth fill,
Within All must appear,
Who wish to have *no other Will*,
But to *obey* Him *Here*.

Whoe'er then trusts in JESUS CHRIST,
And lives Here as He ought,
Will surely be, if He persist,
Into this *Freedom* brought.

He'll never fear the Hellish Pow'rs,
Tho' they against Him rise;
But will be safe, in *trying* Hours,
Thro' JESU's rich Supplies.

Which rich Supplies of heav'nly Grace
Can never be withheld
From Those *Who* truly seek *His Face*,
And love what is reveal'd.

CHRIST's

CHRIST's the *true Shepherd*; *Why* then fear?
What Harm can Us befal?
Since He *Himſelf* is always near,
And *We* on Him may call.

He can reſtore from Death of Sin,
The Heav'nly Image raiſe;
Nay, be *Himſelf our Life Within*,
And fill our Mouths with Praiſe.

And Thoſe *Who* woo'd His *Grace* ſecure
All *Other* GODS ſhou'd flee,
Becauſe There's None beſides can cure
A Sinner's Malady.

He's the *Phyſician* of the Soul,
Our Nature He can heal;
And give Us, as *He* makes Us *Whole*,
His *Virtue* Here *to feel*.

'Tis He can heal the *Wound within*,
Reſtore His Image loſt;
And ſave *true Penitents* from Sin
By's Love and Holy Ghoſt.

For John ſays, He ſhall Such baptize
With th' Holy *Ghoſt* and Fire;
That is, with *Truth* ſhall make Them wiſe,
With Love their Hearts inſpire.

Without this, All the Art of Man
May ſtrive to help in vain;
But *this* it *never*, *never* can
It's Paradiſe regain.

Salvation

Salvation, is from CHRIST ALONE,
'Tis not in Man to ſave;
CHRIST muſt redeem, or Man's undone,
And Ever Satan's Slave.

But ſtill *Man may diſpoſe* his Mind
Salvation to *receive*,
He Here may pray for, ſeek, and find
Thoſe Bleſſings CHRIST doth give.

Come then, let's worſhip and bow down,
And kneel before the LORD;
For HE's our Maker, GOD ALONE,
Who will His Help afford.

If We but HEARKEN to his Voice,
And *harden* not our Hearts,
We ſhall with all *His Sheep* rejoice,
And love What *He* imparts.

We ſhall ſecure our Heav'n *in Time*,
Make that our chief Concern,
Shall die to Sin, and live to HIM,
And his true Wiſdom learn.

For He's the LORD, who ſhows Us *Light*,
And Manifeſts his *Love*
To All, Who're *humble* and *upright*,
And ſeek the Things Above.

Nay, in the Humble, 'tis known well,
The Scriptures do declare,
The LORD Himſelf delights to dwell,
And reign for Ever There.

In ſuch-like Souls *the Light* muſt *riſe*,
The *Darkneſs flee* away;
And They be number'd with the Wiſe
In Everlaſting Day.

Let Others cleave then to the Duſt,
Be pleas'd with Earthly Toys;
Let Us make HIM our Hope, and Truſt,
The Spring of all our Joys.

Then, when this mortal Life is o'er,
And We give up the Ghoſt,
He'll land Us ſafe on Cana'ns Shore,
To join the Heav'nly Hoſt.

CHRIST is, I know, *my* Strength and Song,
The LORD MY RIGHTEOUSNESS,
Who hath unloos'd my *ſtamm'ring* Tongue
HIS SACRED NAME to bleſs.

For Ever bleſſed be HIS NAME,
Let loud *Hoſanna's* ring;
Let the Whole Earth reſound *his Fame*,
And hail Him *Zion's* King.

For KING of KINGS He ſurely is,
And LORD of LORDS alſo;
The MIGHTY GOD, the PRINCE OF PEACE,
Whom CHRISTIANS ought to know.

And if All knew HIM for their GOD,
All muſt HIM ſurely love;
And, Whilſt They dwell in *Earth's* Abode,
Prepare for *Realms* Above.

When

When Once, in Heav'n, BELOVED JOHN
This glorious GOD did ſee,
HIM He deſcribes as PERSON ONE
Compleat in UNITY.

Who unto JOHN did plainly ſay
No GOD There is but ME,
"ALPHA I am, and OMEGA,
The living ALMIGHTY."

And What's ALMIGHTY NEVER CAN
In more than ONE GOD dwell,
Which ſhows the Worſhip of GOD-MAN,
All Worſhip doth excel.

And which the whole *Angelic* Choir
Pay HIM, the great I AM,
Who Ever doth their Hearts inſpire
HIS GODHEAD to proclaim.

And BLESSED is that MAN ALONE,
Whom JESUS CHRIST doth chooſe;
And cauſeth to *approach* HIS THRONE,
From *pure celeſtial* Views.

For HE moſt certainly will dwell
In HIS bleſt Courts Above,
And prove thoſe Joys no Tongue can tell,
But ANGELS of HIS LOVE.

If ſo — let's join the Heav'nly Hoſt,
This TRIUNE GOD ADORE,
Who's FATHER, SON and HOLY GHOST,
GOD-MAN FOR EVERMORE.

From HIM ALONE, Creation's GOD,
All Things in Heav'n ſubſiſt;
And *There* HIS GREATNESS ſpread abroad,
And Will for E'er exiſt.

HIM All in Heav'n gladly obey,
For Ever HIM adore;
And We may be as bleſt as They,
And live for Evermore,

If We but raiſe our nobler Part
To ſeek *their* heav'nly Joys.
Our Morals mend, reform our Heart,
And, like *Them*, become wiſe.

If We, like Them, from EVIL ceaſe,
We muſt *experiance* This,
That *Wiſdom's Ways are Pleaſantneſs*,
And *all Her Paths are Peace.*

And, with this *Peace*, wou'd We be crown'd,
Wou'd We it's *Seat* Here know?
In *our own Heart* the Jewel's found,
As GOD's *true Light* doth ſhow.

Which *Light* makes known the *Pearl within*,
Where lies Heav'ns *Golden Key*;
That opens Treaſures There unſeen,
As We the *Light* obey.

This Key of Heav'n All poſſeſs,
The Faculty of Pray'r,
Which, us'd aright, brings Happineſs,
As We to GOD draw near.

As

As We put forth the *pure Deſire*,
It Heav'nly Life brings in;
And after which ALL muſt aſpire,
As They *repent* of Sin.

As They, with true and humble Heart,
With pure and ſingle Eye,
From *evil* Thoughts and Loves depart,
Their Heaven muſt be nigh.

Their pure Deſires the LORD muſt move,
And All the Heav'nly Hoſt,
Attract his pure CŒLESIAL LOVE,
Alſo his HOLY GHOST.

Poſſeſs'd of which, They find that Reſt,
That calm, *internal* State,
Which *Here* doth make Them truly bleſt,
Enſures their *future* Fate.

Unwiſe They are, Who ſeek for Peace
In *outward* Things on Earth;
Becauſe the TRUTH is ONLY this,
Within it hath it's Birth.

I mean, it flows from CHRIST, the LORD,
Into our *inward* Man;
Where it doth ſuch *pure* Joys afford,
As Nothing Elſe *Here* can.

And which 'tis Wiſdom to ſecure,
Whilſt *Here* We dwell below;
And, if *preſerv'd*, will E'er endure,
When from this World We go.

Oh!

Oh! let Us *Wiſdom Ways* then chuſe,
And take Delight therein;
And We ſhall EVERMORE REFUSE
Thoſe Ways that lead to Sin.

For excellent are *Wiſdom's* Ways,
Her Paths delightful too;
And unto All She gives Her Rays,
Who Her ſweet Paths purſue.

To All Who live in MUTUAL LOVE,
In CHARITY abound,
She gives that *Influence* from Above,
In which true Joys are found.

And walking thus by Her pure Light,
With GOD before our Eyes,
We ſhall be found, with *Lamps trimm'd bright,*
Amongſt the Virgins wiſe.

This to promote, as ſaid before,
Wou'd add unto my Peace,
And recompenſe, my Mind far more
Than All of Earthly Bliſs.

For What's ſuch Bliſs, compar'd with that
Of leading Souls to Heav'n;
In which delightful, bleſſed State
All that is good is giv'n.

But what avails, if in the BREAST,
When Earthly Things muſt ceaſe,
We're not of HEAV'NLY LIFE poſſeſt,
But DESTITUTE of PEACE.

If

If to our LORD We're not (✝) reſign'd
As Creatures ought to be,
His Peace can't happy make our Mind,
We can't His Glory ſee.

For which bleſt State *We* ALL came Here,
And which ALL muſt inherit,
Who, in this Life, walk in HIS FEAR,
And are led by his Spirit.

Conſcious of this, I've oft retir'd
To ſeek *Cæleſtial* Aid;
And Nothing have ſo much deſir'd,
As *uſeful* to be made.

Uſeful, I mean, from *heav'nly* Light,
Conjoin'd with *heav'nly* Love;
And which ſhou'd be our chief Delight,
In Earth and Heav'n Above.

This State, from GOD, I much deſire,
Which I will daily ſeek;
And pray, that He will Me inſpire
With his own *Spirit meek*.

That I may praiſe HIM with my Heart,
His wond'rous Works declare;
And ſtrive HIS GOODNESS to impart
To Thoſe Who HUMBLE are.

That, in *his Preſence*, I may live
My *few* remaining Days;
And, after Death, with Angels give
To HIM eternal Praiſe.

HAPPY!

HAPPY! in my RETIRED ROOM,
To MEDITATION giv'n,
I finiſh Now my *ſecond Poem*,
Which ſhows the *Way* to Heav'n.

And, if in *that Way We* wou'd tread,
Which MOST allow is *beſt*,
We ſhou'd, when number'd with the Dead,
Be number'd with the Bleſt.

With Them ſhou'd magnify the LORD,
Exalt his *Holy Name*;
And, with one Voice, and one Accord
His Goodneſs E'er proclaim.

For Good *He* is, and worthy Praiſe,
As All Mankind may ſee;
And if to HIM our *Hearts We'd* raiſe,
We ſhou'd moſt happy be.

And being happy in the LORD,
We ſhou'd our *Neighbours* love;
And join in Pray'r, with one Accord,
That *He* wou'd, *from Above*,

Haſten that *promis'd Period* bleſt,
That *long-wiſh'd* Time bring in,
When All the Nations *Here* ſhall reſt
From *Hatred*, *War* and *Sin*.

When All *His Works* ſhall praiſe *His* Name,
His Saints ſhall *Him* adore;
His glorious Kingdom *Here* proclaim,
The Kingdom of *His Pow'r*.

When

When They ſhall certainly make known
His great and mighty Acts,
And Thouſands ſhall His Kingdom own,
Convinc'd by cleareſt Facts.

The HOLY CITY They ſhall ſee,
The NEW JERUSALEM Here;
And with Delight and Gladneſs flee
Into it's *Heav'nly* Sphere.

The Walls of which are of pure Gold,
It's Buildings clear and bright;
And What's moſt lovely to behold
The LAMB is all it's Light.

Yes — JESUS is it's Light and Sun,
From HIM it's Heav'n receives;
With HIM It EVERMORE is One,
To HIM All Glory gives.

Moſt pleaſant it has been to Me
Theſe heav'nly Lines to write,
And wiſh that *All* who read may be
The better for *their* Light.

Which Light I've ſought from JESU's Face,
The great, the bleſt I AM;
And, in MY READERS, may take Place,
If They *deſire* the *ſame*.

By Such, as *love* the *Heav'nly Good*,
Seek Truth for it's own Sake,
MY POEM will be UNDERSTOOD,
They'll of it's *Light* partake.

But Thoſe Who only read the Same
From *curious* Motives *Here*,
Moſt likely will miſtake my Aim,
Nor lend a *gracious* Ear

Yet ſtill I wiſh *Such* very Well,
But turn my *Hope* to *Them*,
Who in *Deſires unfeigned* dwell
To *profit* by the Same.

For Such as Theſe my Pray'r aſcends
To JESUS CHRIST ALONE,
And wiſh They may be made amends
By Bleſſings from His Throne.

In *Hopes* of which, I now conclude,
Commit the Whole to Heav'n;
And if from IT COMES ANY GOOD,
To CHRIST the Glory's giv'n.

Becauſe ALL TALENTS We poſſeſs,
His Gifts from Heaven are;
Which We ought always to confeſs,
And *occupy* with Care.

From HIM ALONE All Bleſſings flow
Into this Earthly Sphere,
To HIM therefore I *now* wou'd go
And pray as follows Here.

O Thou that heareſt humble Pray'r,
To Thee All Fleſh ſhou'd come;
Becauſe Thou canſt our Souls prepare
For their eternal Home.

LORD

LORD JESUS! *bleſs theſe well-meant Lines*
To Ev'ry Reader's Heart,
Who unto ANY GOOD INCLINES,
From Evil wou'd depart.

May They be uſeful in their Place,
Bring Some to Thee their GOD;
Who may Hereafter ſee thy Face
In Heaven's bleſt Abode.

May All that read Them duly ſcan
Thy Works. O LORD moſt high;
And ſee, this Leſſon meant for Man,
Their great CREATOR's *nigh.*

O that my Pen cou'd but diſplay
Theſe Works of GOD aright,
Which *ſketch* the *Regions* of that Day,
That Scenes will ſhow more bright.

But MY ABILITY's too faint,
My State, Alas! too dark,
The various Beauties for to paint,
Which are in HAWESTONE Park.

On this Account, as ſaid before,
That Pleaſure I reſign
To Thoſe, who better can explore
GOD's Works, and Them define.

Well-pleas'd! that I have been inclin'd
Thus *Twice* to tune my Lays;
And hope that OTHERS too will find
A Heart their GOD to praiſe;

And LIBERTY to uſe THEIR PEN;
Whilſt They at HAWKSTONE rove;
Which cannot ſurely be in Vain,
If led thereto by LOVE.

Influenc'd by *which* to GOD and *Man*,
Theſe Lines I now have penn'd;
That Others *Here* GOD's Works may ſcan,
And may Their Lives amend.

Be led, by theſe GRAND SCENES ſublime,
Their AUTHOR to adore;
And *happily* to ſpend their Time
Now, and for EVERMORE.

Now unto JESUS CHRIST the only wiſe GOD our Creator, Redeemer, and Regenerator, the King eternal and immortal, in whom Alone dwelleth the Ever-bleſſed Trinity of Father, Son and Holy Ghoſt; or, what is the ſame, all the Fulneſs of the Godhead bodily; who is the Alpha and the Omega, the Beginning and the Ending, the firſt and the laſt, the ALMIGHTY; *to* HIM ALONE *be Glory and Majeſty, Dominion and Power, both now and Evermore.* AMEN.

NOTES
TO THE PRECEDING WORK.

Note (*a*) Page I.

Becauſe Thou haſt made the LORD, even the moſt high thy Habitation; there ſhall no Evil befal Thee. For He ſhall give his ANGELS *charge over Thee, to keep Thee in all thy Ways. For are they not all* MINISTERING SPIRITS, *ſent forth to* miniſter *for Them who ſhall be Heirs of Salvation?* Pſa. XCI. 9. 10. 11. Heb. I. 14.

IT is a moſt clear, moſt comfortable, and moſt important Doctrine of GOD's HOLY WORD, that He conducts the Influence and Operations of his Holy Spirit, on the Hearts and Minds of humble, ſincere Chriſtians by the Inſtrumentality of his bleſſed ANGELS, who are ſtiled *Miniſtering Spirits ſent forth to miniſter for Them who ſhall be Heirs of Salvation:* and as they are thus repreſented in Scripture as miniſtering in ſpiritual Things from GOD to Man, I am the more inclined, in Imitation of the ſublime Dr. Young and various other Poetical Writers, who ſo frequently invoke their Aſſiſtance, (having at the ſame time an Eye to that good and gracious Providence under whoſe Appointment they act, ſee the Collect of St. Michael

And

and all Angels,) I am the more inclined, I ſay, to ſolicit *their friendly Aid*, than that of the *Muſes*; which I truſt, will be a ſufficient Apology for my addreſſing thoſe beneficient Beings more than once in this little Piece.

It is certainly no new Doctrine in the Church, that there are Angels and Spirits, good and bad, which have Acceſs to our Minds. In regard to the latter, as a pious Writer obſerves, they are the Agents of Satan, to promote the Intereſts of his Kingdom, and like their Chief, "*go to and fro in the Earth, & walking up and down in it*" (Job I. 7.) *ſeeking whom They may deceive and deſtroy.* Theſe are Enemies to good Men, and the willing aſſociates of Men of Evil Diſpoſitions, over whom They have great Power through the Conſent of their Will, but *none Otherwiſe*, practiſing upon their Wills and Underſtandings "*with all Deceiveableneſs of Unrighteouſneſs in Them that periſh because They received not the Love of the Truth, that They might be ſaved.*" (II Theſſ. II. 10.) This Power of enticing, prompting, and inſtigating, ſuch as become their willing Captives to all Kinds of Evil; and the heinous Sin of the latter, in freely ſurrendering Themſelves into their Hands to be practis'd upon, ſtands confeſſed even in the Form of Proceeding in our Courts of Judicature in the Caſe of atrocious Delinquents, it being part in the Charge of Indictment, that They did ſuch and ſuch Things at the *Inſtigation of the Devil*, inferring it as the Aggravation of their Crime that they wou'd chuſe the Service of ſo bad a Maſter.

To continue inſenſible of our Danger from Evil Spirits, whether from Ignorance, Inattention, or the Diſbelief of Them, is one of the foreſt Evils that can befal us, and is in the Church at this Day a Miſery

to

to be lamented with Tears of Blood, if poſſible, as it leads to a fatal Careleſſneſs, expoſes us to their ſubtle Devices, and gives Them an Advantage over us every Way. Nor are They an Enemy lightly to be accounted of, being watchful, diligent, and full of Stratagems for our Ruin; and they have moreover a hold on the corrupt Part of our Nature, and well know how to uſe it, being furniſh'd with Traps of all Sorts to catch the unwary, and with Baits adapted to every vicious Appetite and Inclination: and therefore it behoves Us to be well furniſhed for this part of our ſpiritual Warfare, and to put on the whole Armour of GOD, ſeeing thoſe We have to do with are not to be ſubdued with carnal Weapons: for here, as the Apoſtle tells us, "*We wreſtle againſt* "*Principalities, againſt Powers, againſt the Rulers of the* "*Darkneſs of this World, againſt ſpiritual Wickedneſs in* "*high Places.*" (Eph. VI. 12.)

But, if there be Legions of Evil Angels and Evil Spirits about and near us to tempt, deceive, and annoy us, can We doubt of there being as many Good Angels and Good Spirits appointed to ſerve, help, and defend us, according to their ſeveral Claſſes and Offices in this our World? The Concluſion is natural from Parity of Reaſon, and the Law of Oppoſites, according to which the great Governor of the World has contraſted Evil with a Counterbalance of Good; conſequently, ſuch kind, friendly, beneficent Beings there doubtleſs always have been, and are in Readineſs to ſuccour and defend the fallen human Race by their friendly Miniſtrations; and perhaps few that take a ſerious Review of the moſt remarkable Occurrences of their paſt Lives, will not be led to aſcribe much of Aſſiſtance to the Inſtrumentality of ſuch inviſible Friends; nay, who can

ſay,

ſay, that They are not conſtituted ſubordinate Agents on various Occaſions in conducting the Scheme both of general and particular Providences? There is ſurely Nothing in this Suppoſition that offers Violence either to Reaſon or Religion; and highly credible it is, that All Nature is Peopled with Them in it's ſeveral Regions of the Air and Earth, and it's ſubterraneous Dwellings, according to their different Claſſes, Subordinations, and Allotments. Milton finely expreſſes Himſelf on this Subject as follows:

" Think not though Men were none, (Praiſe:
" That Heaven wou'd want Spectators, GOD want
" Millons of ſpiritual Creatures walk the Earth (&c.
" Unſeen, both when We wake and when We ſleep, ".

If theſe Things be really ſo, as All may know They are, who will only be at the Trouble to enter into their *own Hearts*, and mark well what paſſes there; O let us then moſt diligently attend to the different Influences of Good and Evil Spirits in our own Minds—let us learn carefully to diſtinguiſh the one from the Other—let Us remember that the *former* are of heavenly Extraction, coming from our heavenly Parent, the LORD JESUS CHRIST and are miniſtered to Us by his bleſſed Angels and good ſpirits; and if We cleave faithfully unto Them, they will open Heaven to Us, and make Us bleſſed Angels to dwell in Heaven for Ever; but let us alſo remember, that the *latter* are of helliſh Extraction, coming from the Devil, and if We give up Ourſelves to be led and guided by Them, they will hurry us into all Miſery and Wretchedneſs, and finally make us One with thoſe unhappy Beings, who wilfully cloſe their Hearts againſt All that is good and true, and thus exclude Themſelves from the adorable Preſence of GOD, and the Company of the Ever-bleſſed to all Eternity.

END OF *NOTE* (*a*)

Note (*b*) Page XVII.

The Fool hath ſaid in his Heart, There is no GOD. Pſa. XIV. 1.

AN Atheist, We know, is One. who profeſsedly denies the Being of a GOD, and conſequently the Souls Exiſtence in a future State. But Charity muſt ſurely incline us to believe, that the Number of Thoſe who are in this horrible Degree of Infidelity is but ſmall. However, if this little Piece ſhou'd fall into the Hands of any of ſuch an affecting Character, I beg leave to recommend to Them, a moſt candid Peruſal of the following Lines addreſſed to Such, and which are extracted from the Writings of a late pious, and eminent Divine of our Church — Addreſſing Himſelf to the Atheists, He ſays, " O " wretched Men, what are You doing? What but " the greateſt poſſible Injury to your own Souls? " What but robbing yourſelves of Every Comfort that " Reaſon and Religion can ſupply to make this Life " a Bleſſing? And All for the miſerable, mad Hope, " that when You die, you ſhall be of no more Ac- " count than a dead Dog in a Ditch. If there be " any Folly, it is Yours; if any Inſanity in the World, " You are poſſeſſed of it: for if there be a GOD, " you make Him Your Enemy through your Unbe- " lief; if a Heaven, what Lot have You to hope for " in ſuch Inheritance? If a Hell, how will You eſcape " it? And here alſo let it be aſked, what is your " Character and Eſtimation in Society, if true Mem- " bers of Society You can be called, who have no " Pledge to give of your Obedience and Fidelity to

" Government, as acknowledging no Sanctity in an " Oath, which is inſeparably connected with the Be- " lief of a future State? Thus void of Faith, void of " Conſcience, void of Honour (for what is Honour " without Conſcience) what have You left for a Sup- " port to the ſlendereſt Virtue, what have You to " engage the ſmalleſt Confidence from Man? Can " any firm Bond of Compact or Friendſhip find place " in that Heart, which has no Intereſt in *Hereafter* " to care for, and wherein every Motive and Meaſure " muſt take it's Riſe and Direction from the Love " of Self, and the Love of this World? "

END OF NOTE (b)

Note (c) Page XL.

For the inviſible Things of HIM *from the Creation of the World, are clearly ſeen, being underſtood by the Things that are made, even* HIS *Eternal Power and Godhead.* Rom. I. 20.

EVERY diſcerning Perſon may ſee, that All Things in Nature have Relation to what is good and true, even the Things of external Sight, inaſmuch as They have Relation to the Symmetries of Objects, conſequently to their Beauties and Pleaſantneſſes thence derived: and by this alſo He may know that univerſal Nature is a Theatre repreſentative of the LORD's Kingdom. Indeed, as a pious enlightened Author obſerves, All Nature abounds with ſuch ſignificant Emblems and Expreſſions far beyond what is generally ſuppoſed: how do the Paſſions and Affections, the Virtues and Vices, and even the intellectual Powers, figure Themſelves

Themſelves in the Countenance and Geſtures of the Body! and how do many of the Flowers readily excite in Us the Ideas of mental Properties and Qualities, as of Modeſty, Innocence, and Purity, &c. inducing Us, by Conſent, to denominate Them by ſuch Epithets reſpectively! And thus heavenly Things are pictured to Us by ſuch as are natural, according to an antient Doctrine alluded to by the ſublime Milton in the following Lines:

" ——————— I ſhall delineate ſo,
" By lik'ning ſpiritual to corporeal Forms,
" As may expreſs them beſt, tho' what if Earth
" Be but the Shadow of Heav'n, and Things therein
" Each to Other like more than on Earth is thought."

PAR. LOST. Book V.

END OF NOTE (c)

Note (*d*) Page XLIV.

Repent Ye and be converted that Your Sins may be blotted out. For Except Ye repent, Ye ſhall All likewiſe periſh. Acts. III. 19. and Luke. XIII. 3.

OF all the *Doctrines*, that Men are concerned to know and practiſe, the Doctrine of REPENTANCE ſtands *foremoſt*, and demands our moſt ſerious Conſideration, becauſe it is the Foundation of the Church in Man, and conſequently his preſent and eternal Salvation dependeth thereon.

Whoſoever, therefore, wiſhes to gain a Victory over Sin, and to be eſtabliſh'd in the Strength and Power of a Divine Life, as his Qualification to be

admitted to the Bleſſedneſs and Glories of the New JERUSALEM, muſt be careful, above all Things, *moſt ſincerely to perform the Work of Repentance*, without which (if He will only conſult the following Portions of GOD's holy Word) He muſt be clearly convinc'd he can never enter into the Kingdom of GOD. *John preached the Baptiſm of Repentance, and ſaid, Bring forth Fruits worthy of Repentance*, Luke. III. 3. 8. Mark. I. 4. *Jeſus began to preach and ſay, Repent Ye, for the Kingdom of Heaven is at hand*, Matt. IV. 17. Mark I. 14. 15. *Except Ye repent Ye ſhall all likewiſe periſh*, Luke XIII. 5. *Jeſus ſaid to his Diſciples, that Repentance and Remiſſion of Sins ſhou'd be preached in his Name among all Nations* Luke XXIV. 47. *Wherefore Peter preached Repentance and Baptiſm in the Name of* JESUS CHRIST, *for the Remiſſion of Sins*, Acts II. 38. *And Paul preached to all Men to repent.* Acts XVII. 30. *And ſhewed firſt unto Them of Damaſcus, and at Jeruſalem, and throughout all the Coaſts of Judea, and then to the Gentiles, that They ſhou'd repent and turn to GOD, and do Works meet for Repentance*, — XXVI. 20. *And teſtified both to the Jews, and alſo to the Greeks, Repentance towards GOD, and Faith towards our* LORD JESUS CHRIST, — XX. 21. The LORD alſo ſaid to the Church of Epheſus, *I have ſomewhat againſt Thee, becauſe Thou haſt left thy firſt Love, repent therefore, or elſe I will remove thy Candleſtick out of his Place, except thou repent*, Rev. II. 2. 4. 5. And to the Church in Pergamos, *I know thy Works, repent*, — II. 16. And to the Church in Thyatira, *I will give her up to Affliction, except She repent of her Work*, — II. 19. 22. 23. And to the Church of the Laodiceans, *I know thy Works, be zealous therefore, and repent*, — III. 15. 19. — *There is Joy in Heaven over one Sinner that repenteth*, Luke XV. 7.

From

From the above Paſſages, as well as many other poſitive Declarations of the LORD in his holy Word, it muſt be evident to every thinking Perſon, that *Repentance* is a Duty, which ought to be *performed by All;* and therefore the Nature and Manner of *performing it* muſt highly concern every reaſonable Being. And as Judgment ſeems haſtening very faſt into this highly-favoured Nation, the awful Effect of which muſt be more or leſs felt by Every Individual, I think, We are moſt particularly call'd upon, at this momentous and affecting Period, to ariſe from our *Lethargy*, and *individually* to enter upon the great Work of *Repentance* and *Reformation*, the happy Conſequences of which wou'd of courſe be, that We ſhou'd be bleſt with the *Remiſſion of our Sins;* and what ought to be greatly deſired by every true Lover of his Country, We ſhou'd be the happy Means, under the Divine Providence, of *averting the impending Judgments*, and of reſtoring Peace and Harmony to our Beloved Iſle.

The preſent, affecting State of the World, perhaps, offers to Us Matter for ſerious Reflections, ſuperior to any former Period; and certainly all *true Engliſhmen*, who love their GOD, their Country, their Enemies, and Themſelves, ſhou'd, in *profound Humiliation of Heart* (like the penitent ones in Nineveh of old) *cry mightily unto GOD*, and thus ſet Themſelves and their Prayers as a Bulwark againſt the crying Sins of the Nation. And in Order to promote this deſirable State of Mind amongſt us, permit me to recommend to my Readers moſt ſerious Peruſal, the following Chapter from the Prophet Jonah.

JONAH.

JONAH.

CHAP. III.

AND the word of the LORD came unto Jonah the ſecond time, ſaying,

2 Arife, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah aroſe, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and ſaid, Yet forty days, and Nineveh ſhall be overthrown.

5 ¶ So the People of Nineveh believed God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them even to the leaſt of them.

6 For word came unto the king of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered *him* with ſackcloth, and ſat in aſhes.

7 And he cauſed *it* to be proclaimed and publiſhed through Nineveh by the decree of the king and his nobles, ſaying, Let neither man nor beaſt, herd nor flock, taſte any thing: let them not feed, nor drink water.

8 But let man and Beaſt be covered with ſackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we periſh not?

10 ¶ And God ſaw their works, that they turned from their evil way; and God repented of the evil, that he had ſaid that he would do unto them; and he did *it* not.

I ſincerely wiſh that all who read the above important Chapter may imitate the People of Nineveh, who upon the Judgments denounced againſt Them by the Prophet, *believed GOD, and repented in Sackcloth and Aſhes*, that is, They turned Every One from their Evil Ways unto the living GOD, who, of his tender Goodneſs and Mercy, heard their Cry, and averted the threaten'd Judgment from them.

But in Order to throw a little more Light on the *Nature* and *Manner* of performing aright the neceſſary Duty of *Repentance*, I ſhall conclude this Note, by laying before the Reader, the following Extracts from the Works of a late illuminated Author.

" That Fellowſhip, or Community, called the " Church, conſiſteth of all ſuch Perſons as have the " Church abiding in Them; and the Church gaineth " admiſſion into every one *when He is regenerate*, and " Every One becometh *Regenerate* in proportion as He " abſtaineth from the Evils of Sin, and ſhunneth " Them as He wou'd ſhun Troops of infernal Spirits, " whom He ſaw ready to aſſault Him with burning " Torches, with Intent to caſt Him on a Pile of Fire. " Wherefore, WHOSOEVER will be be ſaved muſt con- " feſs his Sins, and do the Work of Repentance.

" *To confeſs his ſins* implieth a perception of evils, " a diſcovery thereof in himſelf, an acknowledgment " of them, a conviction of guiltineſs proceeding from " them, and ſelf-condemnation in conſequence of guilt. " To do this before God is to confeſs ſins.

" *To do the work of Repentance* implieth a ceaſing " from ſin, and the leading a new life according to " the precepts of charity and faith, after confeſſion " made, and ſupplication out of an humble heart " for the remiſſion of ſins.

" Whoſo

" Whoſo maketh only a general acknowledgment " that he is a ſinner, and accounteth himſelf guilty of " all evils, and yet doth not examine himſelf, that is, " doth not ſee his ſins, he maketh confeſſion indeed, " but not the confeſſion of repentance; ſuch an one, " therefore, becauſe he is unacquainted with his own " evils, liveth after confeſſion as he did before.

" Whoſo leadeth a life of charity and faith, he " only doeth the work of repentance; he reflecteth " upon the evils that are in him; he acknowledgeth " them; he intreateth the Lord for power over them: " For man of himſelf is continually falling, but by the " Lord he is continually raiſed up, and led to goodneſs. " This is the caſe with thoſe who are under ſome " influence and power of goodneſs; but thoſe who " are under the influence and power of evil are con- " tinually falling, and likewiſe are continually raiſed " up by the Lord, with this difference however in " the effect of the Lord's operation, that it doth not " deliver them from evil, but only reſtraineth them " from plunging into the depths of the greateſt evils, " whereunto of themſelves they continually and for- " cibly incline.

" In ſelf-examination previous to repentance, a " perſon ought to examine his thoughts, and the in- " tentions of his will, and therein what he would " do if he was under no reſtraint, that is, if the fear " of the law, the loſs of reputation, honour, and gain, " did not operate upon him. For the evils that are " in man are in his thoughts and inclinations, and " the ſins which he committeth with his body are " all derived from thence. It is impoſſible therefore " to do the work of repentance without an exam- " ination of the evils that are in the thoughts and " the will; for in ſuch a caſe men *think* and *will* after

" repentance

" repentance as they did before, when nevertheleſs " to will evil is the ſame thing as to do it. This " is the Nature of ſelf-examination.

" Repentance of the lips and not of the life is " no repentance: It is by repentance of life, and " not of the lips, that remiſſion of ſins is effected: " The Lord is ever diſpoſed to remit all men's ſins, " being in himſelf the pureſt and eſſential mercy; " but ſtill ſins adhere to, and remain in men, howeve " they may fancy them to be remitted; and are never " removed but by a life directed and influenced by " the precepts of a right faith. So far as a man liveth " according to ſuch precepts, in the ſame degree his " ſins are removed; and ſo far as his ſins are removed, " in the ſame degree they are remitted.

" It is generally ſuppoſed that ſins, when they are " remitted, are wiped or waſhed away, as filth is by " water; but this notion is not juſt, inaſmuch as ſins " are not wiped away, but are removed, that is, man " is withheld and preſerved from them, whilſt he is " kept under the influence of goodneſs from the Lord; " and whilſt he is kept under the influence of good- " neſs from the Lord, it appears as if he was with- " out ſins, and therefore as if they were wiped away. " Man alſo can be kept under the influence of good- " neſs in no further degree than according to his " advancement in a ſtate of reformation. Whoſo im- " agineth that the remiſſion of ſins is effected after " any other manner, is greatly deceived.

" The remiſſion, or removal of ſin is diſcoverable " in any perſon by the following ſigns. He perceiveth " delight in the worſhip of God for God's ſake, and " in ſerving his neighbour for his neighbour's ſake, " and therefore in doing good for the ſake of good, " and in ſpeaking truth for the ſake of truth; He is

" averſe to all ideas of merit ariſing from any con-
" ſideration of his charity and faith; he avoids and
" abominates evils, ſuch as enmity, hatred, revenge,
" adultery, and the very intentional thought of ſuch
" things. But the non-remiſſion or non-removal of
" ſins in any perſon is diſcoverable by the following
" ſigns: He worſhippeth God not for the ſake of
" God, and ſerveth his neighbour not for the ſake of his
" neighbour; thus he doeth good, and ſpeaketh truth,
" not for goodneſs and truth's ſake, but from ſome
" ſelfiſh and worldly motives. In all his actions he
" wiſheth to aggrandize his own merits; he perceiveth
" no diſguſt or diſſatisfaction in evils, ſuch as enmity,
" hatred, revenge, and adultery, but under the pernic-
" cious influence of ſuch ſins he indulgeth his imagina-
" tion in all the licentiouſneſs of thought about them.

" Repentance availeth, if the penitent perſon be
" in a ſtate of liberty, but if he repenteth in a ſtate
" of compulſion it is of no avail. States of com-
" pulſion may be various, ſuch as ſickneſs, dejection
" of ſpirit under ſome great misfortune, the terrors
" of approaching death, and likewiſe all circumſtances
" of ſudden fear which deprive a man of reaſon.
" When bad men in a ſtate of compulſion make prom-
" iſes of repentance, and even begin the practiſe of
" virtue and goodneſs, they generally return to their
" former evil lives, when they are reſtored to a ſtate
" of liberty. But it is otherwiſe with the good.

" After a man hath examined himſelf, and ac-
" knowledged his ſin, and done the work of repent-
" ance, he ought to remain ſteady in goodneſs to the
" end of his life; for if he afterwards relapſeth to
" his former evil life, and embraceth it again, he is
" then guilty of prophanation; for then he uniteth
" evil with good, whereby his laſt ſtate is worſe than

" his

" his firſt, according to the words of the Lord: " When " the unclean ſpirit is gone out of a man, he walketh " through dry places, ſeeking reſt, and finding none; " then he ſaith, I will return into my houſe from " whence I came out; and when he is come, he " findeth it empty, ſwept, and garniſhed; then goeth " he and taketh with himſelf ſeven other ſpirits more " wicked than himſelf, and they enter in and dwell " there; and the laſt ſtate of that man is worſe than " the firſt, " Matt. XII. ver. 43. 44. 45.

END OF NOTE (*d*)

Note (*e*) Page XLV.

He hath made his wonderful Works to be remembered. Pſa. CXI. 4.

IN the ſmall Pamphlet, which gives a Deſcription of HAWKSTONE Park, we have the following Information.

" Some of the firſt Nobility, both of this and " of other Nations, have viſited theſe Scenes; and " that noble Corſican General PASCAL PAOLI, de- " clared, that in all his Travels, He had ſeen Nothing, " which afforded Him ſo much Delight. But what " this diſtinguiſh'd Foreigner appeared to be moſt " ſtruck with, was a View under the Grotto Hill, where " the Red Caſtle Rock breaks in upon You, which " Place is now diſtinguiſhed by the Name of PAOLI's " POINT. "

END OF NOTE (*e*)

Note (*f*) Page XLVII.

They changed the Truth of GOD into a Lie and worſhipped and ſerved the Creature more than the Creator, who is bleſſed for Ever. Amen.

IN Regard to the Wicked receiving the Divine Influence, or, what is the ſame, Life from our LORD JESUS, the Sun of Heaven, the Caſe is juſt the ſame as with worldly Objects, which all receive Light from the natural Sun, and thence Colours, but according to their Forms. Objects, it is very plain, which *ſuffocate* the Light, and pervert it, appear of a black or filthy Colour; and juſt ſo it is with the Light or Life from the LORD with the Wicked; they either reject, or pervert, or ſuffocate it, and thus convert the Good of it into Evil, and the Truth of it into Error. Hence ſuch Life cannot properly be called *Life*, but is with great propriety term'd, in the Holy Scriptures, *Spiritual Death.*

END OF *NOTE* (*f*)

Note (*g*) Page LIV.

Of a Truth, I perceive that GOD is no Reſpecter of Perſons: But in every Nation, He that feareth Him, and worketh Righteouſneſs, is accepted with Him. Acts X. 34. 35.

EVERY Perſon, poſſeſs'd of the leaſt Degree of genuine Rationality, may know, if He will but reflect, that to be ignorant of the *outward* Name of JESUS CHRIST will exclude None from Salvation and

and eternal Life; but only to remain in *wilful* Ignorance of what is ſignified by His *Name*, which certainly means All and every Thing appertaining to the LORD, and in an eminent Senſe, the Influence of His Holy Spirit, and the correſponding Truth, Power and Operation of his holy Word and Commandments. The Heathens, therefore, who never heard of the *outward* Name of JESUS CHRIST nevertheleſs call upon His Name when They live in *mutual Charity*, and adore a Deity the Creator of the Univerſe, for the calling on the LORD conſiſts not in Name, but in *Worſhip* and the *Quality thereof*, as muſt be very evident from the following Words of the LORD, "*Where two or three are gathered together in my Name, there am I in the Midſt of Them.*" John XVIII. 20. "*and whatſoever Ye ſhall aſk in my Name, that will I do.*" John XIV. 13. Now They that are truly gathered together in the Name of the LORD (let them live in Aſia, Africa, Europe, or America,) are thoſe, who are principled in *Love* and *Charity*; and all thoſe who rightly aſk in the Name of the LORD, are They who aſk or pray *under the Influence of His holy Spirit of Love and Wiſdom*, and in a Conformity of Life to thoſe Religious Precepts and Advantages, which have moſt graciouſly been afforded Them.

Hence it is evident, that They who make worſhip to conſiſt in a Name, as the Jews did in the Name of JEHOVAH, and as too many profeſſing Chriſtians do in the Name of JESUS CHRIST, are not more worthy than Others on Account of ſuch Worſhip, inaſmuch as a Name availeth Nothing; but true Worth ariſes from being ſuch as the LORD requires; and when it is ſaid "*Neither is there Salvation in any other: for there is none other Name under Heaven given among Men whereby We muſt be ſaved,*" this only means, that

All

All Salvation is in and *from our* LORD JESUS CHRIST, the GOD of Heaven and Earth; and, by Emanation, proceeds from Him Alone; and that juſt in Proportion as any of the Sons of Men obediently receive the ſame, and continue to correſpond therewith, it becomes in Them Salvation and eternal Life.

END of NOTE (g)

Note (*h*) Page LVI.

The LORD hath made known his Salvation: his Righteouſneſs hath He openly ſhewed in the Sight of the Heathen. Yet Ye ſay, The Way of the LORD is not equal. Hear now, O Houſe of Iſrael, is not my Way equal? are not your Ways unequal? therefore I will judge You every One according to his Ways, ſaith the LORD GOD: repent, and turn Yourſelves from all your Tranſgreſſions; ſo Iniquity ſhall not be your Ruin. Pſa. XCVIII. 2. Ezek. XVIII. 25. 29. 30.

IT is to be lamented that ſo many in the Chriſtian World have imbibed that ſtrange, and ungracious Idea, that thoſe of our Fellow-Creatures called the *Heathens*, are not in a ſalvable State, conſequently are not Objects of the Divine Mercy in regard to their Eternal State. Many of thoſe, who are ſo ſtrenuous for their particular Party and Doctrines, are thus perſuaded, and ſome of Them go ſo far as ſo ſay that none can be ſaved who do not embrace the ſame religious Opinions as Themſelves, or who do not think preciſely as they do.

But

But ſurely Men of enlarged Minds, and charitable loving Hearts, will think otherwiſe. All who know that the LORD's Eſſence is *pure* Love and *Wiſdom*, muſt plainly ſee, that the LORD's Mercy alſo is towards the *whole human Race*, and that He is deſirous to ſave all univerſally, by drawing all Men unto Himſelf; and therefore none can miſs of eternal Salvation, but only Thoſe, who obſtinately chuſe Death in the Error of their Ways, and are wilfully diſobedient to that Voice, which ſpeaks to *All within*, and wou'd have all Men to come to *true* and *unfeigned Repentance*, and *to the Knowledge of the Truth*, that They may be everlaſtingly ſaved. For Nothing can be more reaſonable and true, than that all Men and Women are deſignedly born for Heaven; and that All are received into it, who receive into Themſelves the qualifying heavenly Life in this World, and that They only are excluded who reject the ſame.

The royal Pſalmiſt ſpeaks many beautiful Things reſpecting the Divine Mercy of our LORD, declaring that it is from Everlaſting to Everlaſting, and that of his loving Kindneſs there is no End — Hence it muſt be exceeding plain, that the Mercy of the LORD being *infinite*, does not ſuffer itſelf to be confined to any particular Sects, Churches, Nations and People, but extends itſelf to *All throughout the World*; and therefore the Apoſtle's Words, are ſtrictly the Words of Truth and ſoberneſs, which expreſsly declare, that *GOD is no Reſpecter of Perſons, but that in Every Nation He that feareth Him, and worketh Righteouſneſs is accepted of Him.*

From ſuch poſitive declarations as theſe with which the Holy Scriptures abound, every rational Mind may ſee, if They are ſo diſpoſed, that All who are born out of the Pale of the Chriſtian Church, and are

thereby

thereby in Ignorance as to Matters of Faith reſpecting the Chriſtian Diſpenſation, are not blameable on that Account and can never be condemned for not having Faith towards our LORD JESUS CHRIST, the Chriſtians GOD, with whoſe moſt bleſſed, moſt delightful, and moſt holy Name they were never acquainted. Now what ſerious, and conſiderate Perſon can ever maintain, that the greateſt Part of Mankind muſt periſh eternally becauſe They were not born in that Quarter of the Globe called Europe, which reſpectively contains very few? Or that the LORD, whoſe Mercy, as David ſays, endureth for Ever, wou'd permit ſo great a Multitude of human Beings to be born, in order to die an eternal Death? Surely ſuch a Suppoſition is as contrary to every Idea of GOD and of his Mercy, as it is to *right Reaſon*, and to every *tender* Feeling in the human Breaſt; and, I think, muſt be abhorred and deteſted by All, but Thoſe who (thro' Ignorance I wou'd hope) maintain that moſt horrid Doctrine, and cruel Hereſy of PREDESTINATION, which abominable Doctrine makes GOD worſe than the Devil, and therefore ought to be eradicated, Root and Branch, out of the Minds of All, till not a ſingle Fibre is left remaining — "This ſhocking Faith, ſaith an enlightened Author, that GOD predeſtinateth Men to Hell, may be compared with the ſtrange Savageneſs of Parents amongſt ſome barbarous Nations, who caſt out their ſucking Infants, and expoſe Them in the Streets; or with the Savageneſs of ſome Enemies, who caſt the dead Bodies of the Slain into Woods, to be devoured by wild Beaſts. It may alſo be compared with the Cruelty of a Tyrant, who divideth His Subjects into Companies, and delivereth ſome to Executioners to be put to Death, ſome to be caſt into the Sea,

and

" and drowned, and ſome to be burned with Fire. " It may alſo be compared with the furious Rage of " certain wild Beaſts which devour their own Cubs, " or with the Madneſs of Dogs, that attack their own " Images when ſeen in a Looking-Glaſs. "

The ſame illuminated Writer (ſpeaking of the *moſt ſhocking* and *deteſtable Doctrine of mere abſolute Predeſtination*) ſays, " Predeſtination is a Birth conceived and " brought forth by a Belief of Man's total Want of Free- " will in Regard to Things ſpiritual, to which may be " added, as a further Cauſe of it's Production, the Sup- " poſition of a kind of inanimate Converſion to GOD " on Man's Part, and that He is therein acted upon " like a Stock or a Stone, and that after Converſion " He hath no Conviction in Himſelf whether He be " quickened or vivified by Grace, or not, for it is " aſſerted that Election is of GOD's mere Grace ex- " cluſive of any Activity on Man's Part, whether ſuch " Activity be ſuppoſed to proceed from the Powers of " Nature or of Reaſon; and that Election is effected " whereſoever, and whenſoever GOD willeth, conſe- " quently according to his arbitrarious Favour and good " Pleaſure, without any Reſpect to Means or Quali- " fication. Hence it is plain, that this monſtrous, and " wicked Doctrine of PREDESTINATION, has ſprung from " theſe miſtaken Notions, like ſo many Shoots or Twigs, " from the vegetating Seed.

" Theſe Tenets were firſt broach'd by the *Predeſtinarians*, and afterwards eſpouſed by *Gadeſchalcus*, and " then by *Calvin* and his Followers. But what more " dangerous and deſtructive Doctrine cou'd have been " deviſed, or what more cruel Notion in Regard to " GOD cou'd have been conceiv'd, than that any of " the human Race are damned by a poſitive predeter- " mined Decree? For there is a palpable Cruelty in

 ſuppoſing

" ſuppoſing that the LORD, who is *eſſential Love* and " *eſſential Wiſdom*, ſhou'd cauſe a Multitude of Men " to be born, with no other Deſign than to devote " Them to Hell; and that thouſands and ten Thouſands " ſhou'd come into the World with an inevitable " Curſe on their Heads, like ſo many Devils and Sat- " ans. Muſt not this Doctrine neceſſarily give Birth " to cruel Notions in regard to GOD, and to the " moſt ſhocking Opinions about Religion? *A confirmed* " *Predeſtinarian* muſt needs conceive that all Church " Doctrines and Inſtitutions, together with the whole " Contents of GOD's Word are Vanity and Fooliſh- " neſs, and his Idea of GOD, in conſequence of pre- " deſtinating ſo many Myriads of Men to Hell, muſt " needs be that of a cruel Tyrant. Let ſuch as main- " tain and propagate ſuch execrable Doctrines ma- " turely weigh the following ſtriking Words of the " Prophet, *They hatch Cockatrice Eggs, and weave the Spiders* " *Web; he that eateth of their Eggs dieth; and that which* " *is crushed breaketh out into a Viper.*" Iſai. LIX: 5.

Weigh Well, Dear Reader, this awfully horrid and accurſed Doctrine of PREDESTINATION, and then ſay, whether it ought not to be fully and moſt completely exploded, as being the *Cockatrices Egg*, full of Nothing but ſtinging fiery Scorpions, or flying Serpents, and venemous Inſects of all Sorts.

GOD is LOVE, and GOD is LIGHT; and his tender Mercy is over all his Works. So ſay the ſacred Scriptures — and ſo ſays right Reaſon too. Whence We muſt conclude, that the Happineſs and Salvation of All Men and Women, is the grand Object of the Divine Will of our *Heavenly Parent*; and that all Evil, Hell and Damnation can be only the neceſſary Effect of their Oppoſition to the Same. Or

in other Words, that our *gracious* and *merciful Creator* gives to ALL (*Infants* and *Ideots* only excepted, who during their State of Infancy and Idiocy are not accountable) *Rationality* and *Liberty* — *Rationality*, by which They may underſtand Things good and true, and thence Things Evil and Falſe; and *Liberty*, by which They may think, will, and act *freely*. I ſay, every Man hath theſe two Faculties by Creation and thence by Birth from the LORD, otherwiſe He cou'd never be reformed and regenerated, but muſt be like unto the Beaſts that periſh. Hence it follows, that all Evil ariſes from the Abuſe of our *Rationality* and *Liberty*; and of conſequence that the Fault is *in Man Alone*, that He is not happy in this World, and in that which is to come. And I apprehend the Reaſon, nay the *only* Reaſon, why All Men do not go to Heaven, is not for Want of Love and Willingneſs on GOD's Part to bring them There; but becauſe They *Here* imbibe and love the Delights of Evil or Hell, which are in direct Oppoſition to the Delights of Good or Heaven, and therefore, not being in the Delights of Heaven, They cannot poſſibly enter into Heaven; and for this ſole Reaſon, becauſe their State is not receptive of it's Joys and Delights, and conſequently cannot bear the Communication of it's bleſſed and glorious Sphere.

Away then with that wicked, horrid, and moſt blaſphemous Doctrine of *unconditional Election*, and *Predeſtination*, which certainly had it's *Origin* from the bottomleſs Pit! Surely every feeling, reaſonable Mind muſt abhor and deteſt ſuch Blaſphemy, and I hope the Time is approaching, when the GOD of Love and Mercy will become more amiable in the Eyes of his Creatures, and be no longer repreſented to Them, by miſtaken Men, like a furious wild Beaſt which

devours it's own Cubs, or like unto a Mad-Dog, that attacks it's own Image when ſeen in a Looking-Glaſs. In Order to render this odious and GOD-DISHONOURING Doctrine more *ridiculous*, and thus cauſe it to be deſpiſed, as it certainly ought to be, I ſhall introduce the following Thoughts from the Miſcellaneous Poems of the late moſt excellent *Dr. Byrom*, on *Predeſtination* and *Reprobation*.

" Flatter Me not with your *Predeſtination*,
" Nor ſink my Spirits with your *Reprobation*:
" From all your high Diſputes I ſtand aloof,
" Your *Pre's* and *Re's*, your *Deſtin*, and your *Proof*,
" And formal, *Calviniſtical* Pretence,
" That contradicts all Goſpel, and good Senſe,
" When GOD declares, ſo often, that He wills
" All Sort of Bleſſings, and no Sort of Ills;
" That his ſevereſt Purpoſe never meant
" A *Sinner's Death*, but *that He ſhou'd repent*:
" For the whole World, when his beloved Son
" Is ſaid to do whatever He has done;
" To conquer Hell, to ſuffer, and to die,
" That ALL might live, as well as You, and I;
" Shall *rigid Calvin*, after this, or You,
" Pretend to tell Me that it is not true?
" But that eternal, abſolute Decree
" Has damn'd beforehand either You, or Me,
" Or any Body Elſe? That GOD deſign'd,
" When He created, not to ſave *Mankind*,
" But only Some? The Reſt, this Man maintain'd,
" Were to *decreed* Damnation pre-ordain'd:
" No, Sir; not all your metaphyſic Skill
" Can prove the Doctrine, twiſt it as You will.
" I cite the Man for Doctrine, ſo accurſt,
" In Book the *Third*, and Chapter *Twenty-firſt*,
" Section the Fifth — an horrid, impious Lore,

" That

" That One wou'd hope was never taught before;
" How it came after to PREVAIL away,
" Let Them, who mince the damning Matter, fay;
" And Others judge, if any *Chriſtian* Fruit
" Be like to ſpring from ſuch a curſed Root.
" For, in your Scheme, 'tis GOD that orders Ill,
" With ſov'reign Pow'r, and with reſiſtleſs Will;
" He, in whoſe bleſſed Name is underſtood
" The one *Eternal* Will to ev'ry Good,
" Is repreſented, tho' unti'd by *Fate*,
" With a Decree of damning to create
" Such, as You term the *Veſſels* of his *Wrath*,
" To *ſhew his Pow'r*, according to your Faith:
" Juſt as if GOD, like ſome tyrannic Man, (cang
" Wou'd plague the World, to ſhow Them that He
" While Others, (They, for Inſtance, of your Sect)
" Are *Mercy's Veſſels*, precious and Elect; (Bliſs
" Who think, GOD help Them! to ſecure their
" By ſuch a partial, fond Conceit as This;
" Tho' Bliſs can ne'er be tied to *any Sect*,
" For All Who *love* the LORD, are his *Elect*. *

Before I conclude this Note, I cannot but obſerve, that the moſt extravagant and dangerous Doctrines of *unconditional Election*, and *Predeſtination*, have a neceſſary Tendency to drive Thoſe who cordially receive them, either into *Preſumption* or *Deſpair*; to avoid which dangerous Rocks and Quickſands, be it our free Choice, and principal Care, in Conjunction with the Grace of our LORD JESUS CHRIST, moſt ſincerely to put away the Evil of our Doings from before His Eyes — to do the Thing that is juſt and right—to believe on and to love the LORD out of our whole Heart — to love our Neighbour as Ourſelves, and to do our Duty in that State of Life wherein it hath pleaſed the LORD to place Us—then will

our

our LORD love Us, preſerve Us, and defend Us, and if We *perſevere in this Manner*, We ſhall in Reality become the *Elect* Children of GOD — We ſhall then clearly perceive, that *Election* and Reception into Heaven is not according to any *arbitrary* Diſtinction of Mercy, as ſome, no doubt, good miſtaken People believe, but according to the *inward Life*; and that Thoſe only are called *Elect*, who have freely choſe GOD for their Portion, and at laſt are found in the *real Love* and Practice of Goodneſs and Truth. Thus, and thus only can *reciprocal* Conjunction be effected between Us and our LORD JESUS CHRIST, which will be rendered perpetual, and in ſuch Conjunction conſiſteth the Eſſence of Salvation and eternal Life.

To Conclude — the LORD Himſelf hath thus taught in Luke, "*Then ſaid One unto* JESUS, LORD *are there Few that be ſaved?* JESUS *ſaid unto Them, Ye ſhall ſee Abraham, Iſaac, and Jacob, and all the Prophets in the Kingdom of GOD, but Yourſelves thruſt out; and many ſhall come from the Eaſt and from the Weſt,* (FROM THE GENTILE WORLD) *and ſhall ſit down in the Kingdom of Heaven; but many of the Children of the Kingdom,* (PROFESSORS OF THE TRUTH) *ſhall be caſt out.*" And again, ſpeaking of our LORD, who is called LIGHT, as being the Fountain of all Divine Truth, it is ſaid, "*I have given Thee for a Light to the* GENTILES, "*that Thou mayeſt be my Salvation, even to the Ends of* "*the Earth.*" Iſai. XLIX. 6.

Wherefore, it muſt be very plain to every candid, unprejudiced Reader, that the HEATHENS, who have lived good, moral Lives, in mutual Charity, during their Abode in the World, have enjoyed the Preſence of the LORD according to their States, and have alſo been endued with a Conſcience of what is right and

good,

good, according to their religious Principles, and therefore muſt be accepted of the LORD in another Life—Whereas, on the other hand, it muſt be alike evident, that all the Children of the Kingdom, that is all the Profeſſors of the Chriſtian Religion, who have liv'd in the Contempt of Others, in Enmity to Thoſe who are not of their Church, Sect, or Opinion, in Envy, Hatred, and Revenge, and in conſequence thereof, in Unmercifulneſs and Cruelty; in a Word, who have *led wicked, impenitent Lives*, ſhall all be caſt out, into that Place, *where there is weeping, and wailing, and gnaſhing of Teeth —where the Worm dieth not, and the Fire is never quenched*.

END OF NOTE (h)

Note (*i*) Page LVII.

Behold, how great a Matter a little Fire kindleth! For the Tongue is a Fire, a World of Iniquity: it defileth the whole Body, and is ſet on Fire of Hell. For Wickedneſs burneth as the Fire. James. V. 6. Iſai. IX. 18.

VARIOUS are the Opinions reſpecting what is meant in the Holy Scriptures by HELL-FIRE, as ſpoken of Thoſe that are in Hell. And accordingly Some have thereby underſtood *Material Fire*, Some *Torment in general*, Some *Remorſe of Conſcience*, and Others that it was only made Uſe of to deter Men from Sin by the Conſideration of it's penal Conſequence. But I think We need not be at a Loſs to know what is meant by the *Fire of Hell*, if We attend Well to the *ſacred Scriptures*, and alſo weigh in our own Minds ſome Expreſſions We make Uſe of in our common Forms

of

of ſpeaking with Each Other, when We wou'd expreſs the Fervors of irregular and unlawful Affections. Such as, for Example, that a man or a Woman *burns* with *Revenge*, is *heated* with *Paſſion*, or *inflam'd* with *Anger*: Expreſſions which make it very plain, that *Revenge*, *Paſſion*, and *Anger* help to compoſe that *Infernal Fire*, which is, and will for Ever be the Lot of all the *Impenitently* Wicked.

But in Order to throw a little more Light on this highly intereſting Subject, I ſhall introduce the following Lines from a very illuminated Author, "As the "*infernal Fire* (ſays He) conſiſts in the Love of Self "and the Love of the World, ſo likewiſe in all the "inordinate Paſſions and evil Concupiſcences which "ſpring from theſe Loves, and conſequently in the "Gratification of Them; for what a Man loves He "paſſionately deſires, and what He deſires He takes "Delight in. Now theſe are all the following Evils, "Namely, Contempt of Others, Enmity to thoſe that "are not on his Side, Envy, Hatred, and Revenge, "and in conſequence thereof, Unmercifulneſs and "Cruelty; and with regard to Things Divine and "ſacred, Unbelief, Contempt, Deriſion, and Blaſphe-"my, which after Death become changed into "Indignation and Hatred againſt Them. And as theſe "infernal Paſſions naturally aim at the Ruin and De-"ſtruction of Thoſe who are the Objects of Them, "ſo where ſuch Evil-minded Perſons have it not in "their Power to effect this, they however give the "fulleſt Scope they can to their diabolical Malevolence "and Hatred. Theſe are the Things meant by FIRE "in the Scriptures, as applied to Evil Men and Evil "Spirits, as will appear from the following Quotations: *Every One is an Hypocrite, and an evil-Doer, and every Mouth ſpeaketh Folly: for Wickedneſs burneth as the Fire:*

it ſhall devour the Briars and Thorns, and it ſhall kindle in the Thickets of the Foreſt, and they ſhall mount up like the lifting up of Smoke: and the People ſhall be as the Fuel of Fire, Iſai. IX. 17. 18. 19. *The Land ſhall become burning Pitch; it ſhall not be quenched Night nor Day: the Smoke thereof ſhall go up for Ever,* Iſai. XXXIV. 9. 10. *Behold, the Day cometh that ſhall burn as an Oven; and all the Proud, and all that do wickedly, ſhall be as Stubble, and the Day that cometh ſhall burn them up,* Mal. IV. 1. *Babylon is fallen, and is become the Habitation of Devils: and they cried when they ſaw the Smoke of her burning: and her Smoke aſcended up for Ever and Ever,* Rev. XVIII. 2. 18. 19. 3. *And he opened the bottomleſs Pit, and there aroſe a Smoke out of the Pit, as the Smoke of a great Furnace; and the Sun and the Air were darkened by Reaſon of the Smoke of the Pit,* Rev. XIX. 2. *And out of their Mouths iſſued Fire and Smoke, and Brimſtone: by theſe three was the third Part of Men killed,* IX. 17. 18. *If any Man worſhip the Beaſt and his Image, the ſame ſhall be tormented with Fire and Brimſtone,* Rev. XIV. 19 10. *And the fourth Angel poured out his Vial upon the Sun, and Power was given unto Him to ſcorch Men with Fire; and Men were ſcorched with great Heat. and blaſphemed the Name of GOD,* Rev. XVI. 8. 9. *Every Tree that bringeth not forth good Fruit, ſhall be hewn down and caſt into the Fire.* Matt. III. 10. *Where their Worm dieth not, and the Fire is not quenched.* Mark IX. 44. *And ſhall caſt Them into a Furnace of Fire: there ſhall be wailing and gnaſhing of Teeth.* Matt. XIII. 42. 50. and XXII. 13. and XXIV. 51. and Luke XIII. 28. &c. &c.

From the Above, and various Other Scriptures, to the ſame Purpoſe, Every rational Man may know, if He be ſo diſpoſed, that by *Hell-Fire* is not meant *material* Fire, but the inordinate and Evil Affections

proceeding from the Love of Self and of the World. And He may further know alſo that by Smoke and the gnaſhing of Teeth as mention'd in the foregoing Scriptures is not meant *material* Smoke &c, but is ſignified the Errors or Falſe Doctrines proceeding from the Evil-Principle, producing various Diſcords, Diſputes, and Wranglings betwixt ſuch as have confirmed themſelves in the ſame from wilful Wickedneſs, joined with Contempt of Others, Enmity, Railings, Mockery, and bitter Strife, whilſt Each one fights for Falſity and calls it *Truth*.

Now as this *Fire of Hell* ſignifies every Propenſity to Evil flowing from *ſelfiſh and worldly Love*, ſo likewiſe it ſignifies *its puniſhment* in thoſe ſelf-tormenting Paſſions of Hatred, Revenge, and Cruelty towards thoſe who are the Objects of Them; for this kind of Love is the Root of all Tyranny and arbitrary Power, and the Enemy of GOD and Man; it quits not the Soul even in Death, but follows it to Hell, and there becomes it's confirmed infernal Paſſion, for ever excluding Divine Light and Love, and binding itſelf in Chains of Darkneſs, and the penal Fire of it's own Evil.

But Some will ſay, Are there then no *outward* Torments or Puniſhments for the *impenitently wicked* in the Infernal Regions? to which I anſwer, that as the bleſt Inhabitants of Heaven, no doubt, (See Ezek. Ch. XL. to XLVIII. Dan. Ch. VII. to XII. and John from the Beginning to the End of the Revelations) enjoy the moſt delightful, *outward*, Scenes in the heavenly World, to repreſent and correſpond to their bleſſed, *inward* State of Purity, Love, and Wiſdom, and which are for the Recreation, Delight, and Entertainment of their *ſpiritual Bodies*, ſo, on the other Hand, there cannot be the leaſt Doubt but that the unhappy, wretched Inhabitants of the Infernal Regions

Regions will have *outward* ſurrounding Scenes of Horror (*beſides other Puniſhments*) to repreſent and correſpond to *their inward* State of Impurity, Hatred, and ſpiritual Inſanity, and thus their *internal* puniſhments will be greatly encreaſt by the Torments they will endure in their *ſpiritual Bodies*. Upon the whole, I think, We may draw this Concluſion as undeniable and certain, that All who have made a wiſe Choice, and, in Conſequence thereof, are entered into the Cœleſtial Manſions, will for Ever enjoy an *inward* and *outward* Heaven; whilſt on the other Hand, all who have choſe Death in the Error of their Ways, and in conſequence thereof are enter'd into the Infernal Abodes, will have an *inward* and *outward* Hell for Ever and Ever.

As theſe Things are of weighty Moment to us All, therefore the ſerious Conſideration of this Note is particularly recommended to the candid Reader, ſeeing Every Ones Happineſs or Miſery in the heavenly or helliſh Kingdom, will be both *inward* and *outward*, and in exact Proportion to the State of their *Hearts* and *Lives*.

I ſhall conclude this Note with the following weighty Extract from a good Man's Writings, the ſerious Peruſal of which is particularly recommended to the candid Reader.

" As Love towards the LORD, and Love to-
" wards our Neighbour, conſtitute the Life of Hea-
" ven in the Soul of Man, ſo Self-Love, and the
" Love of the World, when they have the Aſcendancy,
" conſtitute in Him the Life of Hell; for theſe latter
" Kinds of Love are in direct Oppoſition to the for-
" mer. Of conſequence, thoſe Perſons who are under
" the ſupreme Influence of Self-Love, and the Love
" of the World, have no Capacity to receive the
" Things of Heaven; but all that They receive is

" from Hell; for whatſoever a Man loveth, and what-
" ſoever He believeth hath it's Origin either from
" Heaven or from Hell. "

" The Life of Man admitteth of no Change after
" Death, but retaineth for Ever that Nature and
" Quality which it had acquired in the World. For
" the Spirit of a Man taketh its Quality altogether
" and entirely from the Love whereby it is governed;
" and infernal Love cannot be tranſmuted into hea-
" venly Love, by Reaſon of their Contrariety. This
" is ſignified by the Words of Abraham to the Rich
" Man in Hell, *Between Us and You there is a great*
" *Gulph fixed, ſo that They which wou'd paſs from hence*
" *to You cannot, neither can They paſs to Us that wou'd*
" *come from thence*, Luke XVI. 26. Hence it appear-
" eth, that They who go to Hell remain there for
" Ever, and that They who go Heaven remain there
" alſo for Ever. "

END OF NOTE (i)

Note (*k*) Page LXXIV.

Ye will not come to Me that Ye might have Life. John V. 40.

Are Ye alſo Yet without Underſtanding? Matt. XV. 16.

IT muſt be evident to every ſincerely reflecting Mind, that the two *chief* conſtituent Principles of Man's ſpiritual Nature are the *Will*, and the *Underſtanding* or *Intellect*, and that the good Things of *Love* and *Wiſdom* from the LORD, flowing into Them according to their Reception, cauſe their Perfection and Happineſs, and thus

thus enliven all Things within Them, juſt as the Heat and Light of the Sun make fruitful the Earth in the Spring and Summer Seaſons. Hence proceeds, derivatively from our LORD, the relative Perfection both of Men and Angels — But as it is certainly of great Importance for Every rational Being to know what conſtitutes his own Mind, the following Quotation, from an enlighten'd Author, may throw a little further Light on the Subject. I. "Man (ſays He) is endowed with "two Faculties, which conſtitute His Life, one is called "*Will* and the Other *Underſtanding;* they are diſtinct "from Each Other, yet ſo order'd by Creation, that "They may be united in one, and when They are "ſo united, they are called Mind; wherefore the "human Mind conſiſteth of theſe two Faculties, and "the whole Life of Man is there in it's Principles "or Beginnings, and by Derivation from thence exiſteth and operateth in the Body. II. As all Things "in the univerſe, which exiſt according to Order, have "Relation to Goodneſs and Truth, ſo All Things in "Man have Relation to the Will and the Underſtanding; for the Good in Man belongeth to his "Will, and the Truth in Him to his Underſtanding, "theſe two Faculties, or theſe two Lives of Man, "being the reſpective Recipients, and Subjects of Goodneſs and Truth, the Will the Recipient and Subject "of the All of Goodneſs, and the Underſtanding the "Recipient and Subject of the All of Truth; Goodneſſes and Truths in Man have no other Place of "Reſidence, conſequently neither have Love and Faith "any other Place of Reſidence. III. The Will and "the Underſtanding conſtitute alſo the Spirit of a "Man, for His Wiſdom and Intelligence, and likewiſe His Love and Charity, have their Abode therein, and to ſpeak in general Terms, his Life reſideth "there

" there. The Body is only an external Part in Sub-
" jection to thoſe internal Principles and Powers. VI.
" Nothing is of more Concern, than to apprehend
" clearly how the Will and Underſtanding form *one*
" *Mind:* their Union, in this Caſe, is like that of
" Goodneſs and Truth, for as Goodneſs and Truth
" are join'd together by a kind of Marriage, ſo alſo
" are the Will and the Underſtanding. "

END OF *NOTE* (*k*)

Note (*l*) Page LXXX.

I call Heaven and Earth to Record this Day againſt You, that I have ſet before You Life and Death, Bleſſing and Curſing; therefore chooſe Life, that both Thou and thy Seed may live. Deut. XXX. 19.

THE Doctrine of *Appropriation* is a Doctrine of the greateſt Importance, and calls for the moſt ſerious Attention of every Reader — " By *Appropriation*
" (ſays a pious Writer) is ſignified the making a Thing
" our own, ſo that it becomes our Property. To *Ap-*
" *propriate* Evil therefore ſignifies to make Evil our
" own, which We do by chooſing, embracing, and
" conſenting to it. Evil thus appropriated becometh
" fixed or rooted in the Will or Life, and thereby
" bringeth the Soul into Condemnation; otherwiſe it
" cou'd not hurt the Soul being in a State of Separ-
" ation, or Removal, in conſequence of refuſing or
" rejecting it. For it deſerves well to be conſidered,
" that nothing can be a real Bleſſing, or a real Curſe,
" to the Soul or Spirit of Man, but what is made
" its own by *Appropriation:* and nothing, whether it
" be

" be Good or Evil, can thus become the Spirit's own,
" but by its chooſing, embracing, and conſenting to
" it, with its Will or Deſire. "

That the Doctrine of *Appropriation*, according to the above Signification, is conſonant to right Reaſon, Every candid Perſon, I think, muſt allow. And that it is one of the leading Doctrines of the ſacred Scriptures, muſt be equally clear to all who read the ſame under any Degree of heavenly Illumination. Out of the numerous Paſſages in the Holy Word, that clearly evince this moſt important Truth, I ſhall only adduce the two following, " *Thus ſaith the LORD, Behold, I* " *ſet before You the Way of Life, and the Way of Death.* " *If Thou doeſt Well, ſhalt thou not be accepted? And* " *if Thou doeſt not well, Sin lieth at the Door.* " Jer. XXI. 8. Gen. IV. 7.

I ſhall now conclude this Note on the *important* Subject of *Appropriation*, by preſenting my Readers with another Extract from *Dr. Byrom's beautiful Poems*, which moſt ſtrikingly diſplays the Truth of the Doctrine, by ſhowing that *Univerſal Good is the Object of the Divine Will, and Evil the neceſſary Effect of the* CREATURES *Oppoſition to it.* The Lines are as follows.

" The GOD of Love, delighting to beſtow,
" Sends down his Bleſſing to the World below:
" A grateful Mind receives it, and above
" Sends up Thankſgiving to the GOD of Love:
" This happy Intercourſe cou'd never fail,
" Did not a falſe perverted Will prevail.
" For Love Divine, as rightly underſtood,
" Is an unalterable Will to Good:
" Good is the Object of his bleſſed Will,
" Who never can concur to real Ill;
" Much leſs *decree, predeſtinate, ordain* —
" Words oft employ'd to take his Name in vain.

" But

" But He permits it to be done, ſay You —
" Plain then, I anſwer, that He does not do;
" That, having will'd created Creatures free,
" He ſtill permits, or wills Them ſo to be;
" Were his Permiſſion aſk'd, before they did
" An evil Action, He wou'd ſoon forbid.
" Before the Doing He forbids indeed,
" But diſobedient Creatures take no Heed:
" If He, according to your preſent Plea,
" Withdraws his Grace, and *ſo* They diſobey,
" The Fault is laid on Him, not them at all;
" For Who can ſtand Whom He ſhall thus let fall?
" Our own Neglect muſt be the previous Cauſe,
" When it is ſaid, the *Grace of GOD withdraws:*
" In the ſame Senſe, as when the brighteſt Dawn,
" If We will ſhut our Windows, is withdrawn;
" Not thta the Sun is ever the leſs bright,
" But thta our Choice is not to ſee the Light.
" Free to receive the Grace, or to reject,
" *Receivers* only can be GOD's *Elect;*
" *Rejecters* of it *Reprobate* Alone,
" Not by Divine *Decree*, but by their *own*:
" His Love to *All*, his Willing none to Sin,
" Is a Decree that never cou'd begin.
" It is the Order, the eternal Law,
" The true free Grace, that never can withdraw;
" Obſervance of it will, of courſe, be bleſt,
" And Oppoſition to it Self-diſtreſt;
" To Them, who love it's gracious Author, All
" Will work for Good, according to ST. PAUL.
" An eaſy Key to each abſtruſer Text,
" That modern Diſputants have ſo perplext;
" With arbitrary Fancies on each Side,
" From GOD's pure Love, or Man's Freewill deny'd;
" Which in the Breaſt of Saints, and Sinners too,
" May both be found ſelf-evidently true. "

END OF NOTE (l)

Note (*m*) Page LXXXII.

We beſeech You that Ye receive not the Grace of GOD in vain. II Cor. VI. 1.

THOUGH it muſt be very evident to every ſerious, thinking Mind, that all Love and Wiſdom, or all Goodneſs and Truth, and likewiſe the whole of Life, proceed from the LORD, by Way of *continual Emanation, He being the One only Fountain of Life:* Yet it is equally clear, that what thus flows from Him, operates in every rational Creature, according to the Reception of ſuch heavenly Communications. They are received differently by All in the Univerſe, according to the Difference of their reſpective States: Thus They Who receive Them into *humble, prepared* Minds, in Such They conſtitute *Heaven;* but They Who reject or pervert them (as All do who freely continue in their own unhumbled, proud, Self-willed Spirit) convert Good into Evil, and Truth into Error, and ſo they become *Hell* to Them. Thus We read of Thoſe who "*turned the Grace of GOD into Laſciviouſneſs, and who changed the Truth of GOD into a Lie.*" Jude IV. Rom. I. 25. and "*of the LORD being a lying Spirit in the Mouth of Ahab's Prophets.*" I. Kings XXII. 22.

To ſee the above Doctrine moſt ſtrikingly repreſented before our Eyes, We need only to look at various things around Us, where *recipient Subjects* turn all Things which flow into Them, into ſuch Things as accord with their own Forms. For Inſtance — The Sun's Rays are changed into Poiſon by the Forms of poiſonous Plants and Minerals — the white Light of the Sun is turned into diſagreeable Colours, and

into black, in Objects whoſe Subſtances are *interiorly* in ſuch a Form, as to ſuffocate and extinguiſh the Light — the Heat of the Sun alſo is turned into offenſive Smells in ſtagnant Waters, Dung and dead Carcaſes. Thus the Divine *Grace* or *Influence* is always according to the Form of the *recipient* Subject, and varies continually as that Form varies; ſo that if the Form be an *inverted* Form, or contrary to the Nature of the Principle that flows into it, the *Influence* is *changed* into the direct contrary of what it is in itſelf.

The Doctrine concerning the Divine *Grace* or *Influence*, and the *Nature* thereof, appears to be of the utmoſt Importance, and demands the moſt ſerious Attention of the intelligent Reader. It is certainly moſt intereſting in regard to the *Chriſtian Life*, and if well digeſted and underſtood, wou'd effectually ſilence all thoſe unhappy Diſputes concerning *Election*, *Free Grace*, *arbitrary Mercy*, *and final Perſeverance*, which have ſo long tended to diſturb the *Chriſtian* Church; whilſt it wou'd be ſeen clear as the Sun at Noon-day, that every Man continually receives from GOD *according to his Work*, or in other Words, that the Form of his Spirit is Such as his Life is, and can be no Other; and that as the Form of his Spirit is, ſuch is the Life which flows in, an heavenly and bleſſed Life, if the Form be heavenly, but an infernal and miſerable Life, if the Form be infernal. And if this be the Caſe, What an Importance doth this Conſideration communicate to every daily and hourly Act and Exertion of the Mind!

END OF *NOTE* (*m*)

Note (*n*) Page LXXXIII.

Whoſoever WILL, *let Him take the Water of Life freely.* Rev. XXII. 17.

THE Doctrine of *Free-Will* is a Subject of the utmoſt Importance to be conſidered, becauſe it is taught in every Page of the Holy Scriptures; and if we reflect at all upon what paſſes within us, it is capable of being known and confirm'd by our own Experience. And Nothing, I apprehend, (under our LORD's gracious Providence) has a greater Tendency to ſtrengthen and confirm the Soul in the Ways of Happineſs, Righteouſneſs and Peace, than a juſt Knowledge of its own Native Freedom, in regard to the Things of GOD and Eternity; as Nothing, on the other Hand, tends ſo much to bewilder and damp the Soul in its heavenly Progreſs, as the dark, erroneous Doctrines propagated, in this our Day, on this moſt intereſting Subject; ſome of which are ſo abſurd as to repreſent Man, in regard to his Converſion to GOD and the Things of eternal Life, as inanimate as a Stock, or a Stone, or like the Pillar of Salt into which Lot's Wife was turned.

Ardently as our compaſſionate Creator and Redeemer deſires our preſent and eternal Happineſs, ſtill He does not compel us, but leaves us all to be happy or miſerable, according to our own free Choice, that is, according to the Determination of that Rationality and Liberty implanted in us as free Creatures. And the Reaſon of this muſt be exceeding plain to every conſiderate Mind, and can be nothing elſe than this, Namely, That all Delight, Bleſſedneſs, and Happineſs is grounded ſolely in Love, and *That we can only enjoy*

true Bleſſedneſs, as We freely chuſe, love, and delight in the ſame, ſeeing all irreſiſtable Compulſion is quite contrary to the very Nature of Man, and of that Order in which He was created eternally to exiſt.

But Some Will ſay, What then becomes of Infants, or little Children, who die before they are arrived at a State of Rationality and Liberty? I cannot better reply to ſuch Queſtions than by preſenting Them with the following Lines, from a pious, enlightened Author. "According to the Belief of Some (ſays "He) no other Infants go to Heaven than thoſe which "are born in the Church, and the Reaſon they aſſign "is, becauſe ſuch are baptized, and by Baptiſm initiated "into the Faith of the Church: but ſuch Perſons are "to be told, that Baptiſm is not the procuring Cauſe "either of Heaven or of Faith to any one, but ſerves "only for a Sign or Memorial that ſuch Perſon is to "be *regenerated*; and that They who are born in the "Church have the Means of being ſo, as therein is "the Word, which contains thoſe Divine Truths by "which Regeneration is effected, and whereby the "LORD is known, who is the Author of Regeneration: "and they are alſo to know, that Every Infant dying ſuch, whether He be born *in the Church*, or *out "of the Church*, whether of *godly* or *ungodly* Parents, is "accepted of the LORD, and according to Divine "Order is introduced into Heaven, and becomes an "Angel — Every One that thinks rationally may know "of a Truth, that none were ever deſignedly born "for Hell, but, on the contrary, all for Heaven; and "conſequently, that whoſoever goes to the former, "muſt owe it to his *own Fault*, which cannot be the "Caſe of Infants."

That Every Man and Woman then poſſeſſes within them this Pearl of great Price — this heavenly Talent of

of Divine Extraction—this *golden Key* which opens Heaven, muſt be ſelf-evident. And what is of moſt important Conſideration, they may either abuſe it to their own preſent and eternal Miſery, or they may improve it to their preſent and everlaſting Happineſs — They may, if They are ſo diſpoſed, renounce what is *Evil* and *Falſe*, love what is *Good* and *True*, take their ſupreme Delight in GOD, and the Things of his Kingdom; and under the bleſſed Influence of Goodneſs and Truth, they may love their Neighbour as Themſelves, deal juſtly with Him, and not judge Evil concerning Him. In ſhort, They may be enabled by the LORD working in and with their *Free-Will*, to practiſe ſincerely that golden Rule, or heavenly Law of Charity preſcribed, and taught in the Goſpel, Namely, "*Whatſoever Ye wou'd that Men ſhou'd do unto You, even* "*ſo do unto Them; for this is the Law and the Prophets,*" Matt. VII. 12. Luke VI. 31. 32. Thus, if We wou'd but make the Experiment, it wou'd be demonſtrated to us, beyond the Poſſibility of a Doubt, that we all of us poſſeſs, from our LORD's free-Gift, and unſpeakable Mercy, unbounded Liberty, or Freedom of Will, and that our everlaſting Happineſs or Miſery intirely depends on the right or wrong Uſe of the ſame.

Some People, perhaps, may think it Strange, that I ſhou'd ſo particulary inſiſt on the *Freedom* of the *Human Will*, which, at firſt Sight, appears ſo very clear as to admit of no Denial — It is moſt true, Nothing can be more *Self-evident*, than that Man enjoys *Free-Will*, in *ſpiritual* as well as in *natural* Things, and that his preſent and eternal Happineſs will for Ever depend, on the Choice He makes in this ſublunary State, during the Time of his Probation. And yet, ſtrange to think, Many in theſe our Days, deny the *Free-Agency* of Man; and however well they may mean it,

both

both preach and write againſt it. But ſurely it wou'd better become us all to humble and abaſe Ourſelves before the moſt merciful LORD JESUS for our Abuſe of the Faculties He has ſo freely beſtow'd upon us for the Purpoſes of Salvation and eternal Life, and alſo moſt ſincerely to ſtrive in *future* to exert and improve thoſe precious Gifts of Heaven, than either madly or unadviſedly to deny that ſuch valuable Bleſſings are beſtow'd upon us and continued to us for Ever.

Indeed, if We deny that Man is endowed by the LORD with *Freedom of Will*, we overthrow all the End of Preaching and Teaching, concerning a Belief in GOD, concerning Man's Converſion of Himſelf to GOD, concerning a Life according to GOD's Commandments, concerning a Reſiſtance againſt the Evils of our fleſhly Nature, and concerning the Formation of a New Creature, without which our LORD has expreſsly declared We cannot enter into the Kingdom of GOD, (John III. 3. 5.) with many Other Precepts of a like Nature; all ſuch Injunctions, We muſt needs conclude, wou'd be mere empty and uſeleſs Sounds, unleſs Man had *Free-Will* in Reſpect to Things that concern his Salvation; and to deny ſuch Freedom We muſt think a proof of ſpiritual Inſanity, becauſe it muſt be plainly contradictory to common Senſe, which teaches that Divine Grace may be loſt by the Careleſneſs of the Human Will, and that the Treaſures of Heaven can only be preſerved by a diligent and ſincere Improvement of them.

But in Order to throw a little more Light on this moſt intereſting Subject, I ſhall add to this Note the following Extract from an highly illuminated Author. Having made various Obſervations on the great Abſurdity of denying the *Free-Will* of Man, He arranges the Doctrine He advances on the Subject in the following orderly Manner.

1.

1. " That the two Trees in the Garden of Eden, " one of Life, and the other of the Knowledge of " Good and Evil, ſignify the *Free-Will* which Man " enjoyeth in reſpect to ſpiritual Things. "

2. " That Man is not Life, but only a Recipient " of Life from GOD. "

3. " That Man during his Abode in this World, is held " in the Midſt, between Heaven and Hell, and thus in a " ſpiritual Equilibrium, wherein *Free Will* conſiſteth. "

4. " That it appears plainly, from the Permiſſion of " Evil, by which the *Internal* Man in every one is in- " fluenced, that Man hath *Free-Will* in ſpiritual Things. "

5. " That without *Free-Will* in ſpiritual Things, the " Word of GOD wou'd be of no Manner of Uſe, and " conſequently no Church cou'd exiſt. "

6. " That without *Free-Will* in ſpiritual Things, there " wou'd be nothing about Man, whereby he might " join Him by Reciprocation with the LORD, and " conſequently there wou'd be no Imputation, but " mere abſolute Predeſtination, which is ſhocking and " deteſtable. "

7. " That without *Free-Will* in ſpiritual Things GOD " wou'd be chargeable as the Cauſe of Evil, and con- " ſequently there wou'd be no Imputation. "

8. " That all the ſpiritual Things of the Church, " which have Admiſſion, and are received in a free " State of the Mind, remain, but that they do not remain, " in caſe they are not freely admitted and received. "

9. " That the *Will* and the *Underſtanding* of Man " enjoy this Freedom of Determination; but that a legal " Reſtraint is laid on evil Actions for the Sake of So- " ciety, which muſt otherwiſe of Neceſſity periſh. "

10. " That on a Suppoſition of Man's wanting *Free-* " *Will*, in ſpiritual Things, it wou'd be poſſible for " all Men throughout the whole World, in the Com-

" paſs

" paſs of one Day, to be induced to believe on the " LORD; but the Impoſſibility of ſuch an Effect " taking Place is grounded on this Circumſtance, that " Nothing remaineth or continueth with Man, but " what is received freely, or from a free Principle."

As it wou'd fill many Pages to introduce the Author's Explanation, at large, of Each ſeparate Article, I ſhall content myſelf with copying the following Part of his Explanation of the *Fourth*, which is as follows.

" That Man hath *Free-Will* in ſpiritual Things, is " a Propoſition which requires Confirmation, firſt from " general Conſiderations, and next from particular ones. " The GENERAL CONSIDERATIONS tending to confirm " this Propoſition are theſe, 1. That the wiſeſt of Man- " kind, Adam and his Wife, ſuffered Themſelves to " be ſeduced by the Serpent. 2. That their firſt born " Son, Cain, ſlew his Brother Abel; in both which " Caſes JEHOVAH GOD did not interfere to prevent " Evil, but only pronounced a Malediction, or Curſe, " after that it was committed. 3. That the Children " of Iſrael worſhipped a golden Calf in the Wilderneſs, " when nevertheleſs JEHOVAH obſerved their Idolatry " from Mount Sinai, and took no Meaſures to pre- " vent it. 4. That David numbered the People, for " which they were puniſhed with a Plague, that proved " fatal to ſo many thouſands, and that GOD on this " Occaſion, ſent the Prophet Gad, not before, but " after the Perpetration of the evil Deed, to denounce " Puniſhment. 5. That Solomon was permitted to com- " mence Idolator, and to eſtabliſh idolatrous Worſhip. " 6. That many Kings after Him were permitted to " prophane the Temple, and the holy Things of the " Church. 7. And that the People of the Jews were " permitted to crucify the LORD; and that Mahomet " was permitted to propagate a Religion, in many

" Reſpects

" Reſpects contradictory to Holy Scripture. 8. That " the Chriſtian Church is divided into ſeveral Sects, " and each of thoſe Sects overſpread with *Hereſies*. " 9 That there are ſo many wicked People in Chriſt- " endom, who even glory in their Impieties, and ſo " many Snares and Stratagems contrived againſt the " godly, the juſt, and upright. 10 That Injuſtice " ſometimes prevaileth over Juſtice, in judiciary Pro- " ceedings, and the common Concerns of Life. 11. " That the Wicked are exalted to Honours, and the " higheſt Places and Titles. 12. That Wars are per- " mitted, in which ſo many thouſand Lives are loſt, " and ſo many Cities, Nations and Families utterly " ruined; not to mention many other Conſiderations " of a ſimilar Kind, which it is impoſſible to explain, " or account for, from any other Principles, but from " that *Free-Will* which every Man poſſeſſeth. The " Permiſſion acknowledg'd, and allow'd to take place, " on all Occaſions, throughout the whole World, can- " not be deduced from any other Origin. "

" The PARTICULAR CONSIDERATIONS tending to " ſhew, that Man hath the ſame *Free-Will* in ſpiritual " Things, as in natural, are innumerable. Let every " One, if He pleaſeth, conſult Himſelf, and try, whe- " ther He cannot think of the LORD, of the Holy " Ghoſt, and of the Divine Things which are called " the Spiritualities of the Church, ſeventy Times in a " Day, or three hundred Times in a Week, without " perceiving at ſuch Times any Compulſion. Let a " Man alſo examine, in whatever State he be, whe- " ther He hath the Power to think at all, without " *Free-will*, either in his common Diſcourſe, or in his " Prayers to GOD, or whilſt He is preaching to Others, " or hearing Others preach to Him; in all ſuch Caſe " doth not every-Thing depend on *Free-Will?* "

" That Man hath *Free-Will* in natural Things is " never denied, but yet this natural Free-Will is mere- " ly a Conſequence of his *Free-will* in ſpiritual Things; " for the LORD entereth by Influx into every Man " with his Divine Goodneſs and Truth, by a ſuperior " or *interior* Way, and thereby inſpireth Man with " Life diſtinct from that of Beaſts, and in Order to " Man's Reception of ſuch Influx, and his acting in " Conformity thereto, the LORD further beſtoweth " on Him the *Faculty* to exert Power and Will, and " never taketh away this *Faculty* from any Perſon; " hence it follows, that *the LORD hath a continual* " *Deſire that Man ſhou'd receive what is true, and prac-* " *tice what is good, and thereby become ſpiritual, as by* " *Birth He was deſign'd; but to become ſpiritual, without* " *Free-Will in ſpiritual Things, is as impoſſible, as to force* " *a Ship's Cable through the Eye of a fine Needle, or to* " *touch with the Hand one of the Stars in the Firmament* — " From hence then it is very plain, that Man is Man " by Virtue of his *Free-will* in ſpiritual Things; and " ſuppoſing Him therefore to be deprived of the ſame, " He wou'd be comparatively like a Carriage deprived " of its Wheels, or like a Windmill deprived of its " Vanes, or like a Ship deprived of its Sails; nay, " he wou'd be like a Man in the Agonies of Death, " giving up the Ghoſt; *for the Life of the human Spirit* " *conſiſteth in the Free-Will it enjoyeth in ſpiritual Things.* " *Many rational, wiſe Men ſigh, and are much affected* " *becauſe this Freedom of the Will is at this Day denied* " *by many Miniſters of the Church, and they call ſuch Denial* " *an Accumulation of Madneſs, Delirium ſupra Delirium.*".

Dear candid Reader, maturely weigh the above Extracts, and then ſay, if Man is not endowed with *Free-Will* in ſpiritual Things, as well as in *natural:* and whether, without this heavenly Jewel (ſo freely

and

and graciouſly given Him in order to make his Choice for Eternity,) He wou'd not, as before obſerved, be a Stock, or a Stone, or like the Pillar of Salt into which Lot's Wife was turned.

But Some, probably will ſay, if all Men are endowed with *Free-will*, and if it be alſo true, that the preſent and eternal Happineſs of Each Individual depends upon the *right* or *wrong* Uſe thereof what can be the Reaſon, why ſo many, both from the Pulpit and the Preſs, ſo violently oppoſe that *important Doctrine*, in theſe our Days — In anſwer to which I beg leave to ſubmit the following Extracts from a late wiſe Author, to their moſt ſerious Conſideration.

" Man (ſays He) is led to believe that he hath " no Freedom *chiefly* from this Conſideration, that He " knoweth he hath no Power of *Himſelf* to do what " is good, and to think what is true; but let Him " not believe that Ever any one hath or had any " Freedom of thinking what is true, and of doing what " is good, *of Himſelf*, not even the Man who, by Rea- " ſon of the Integrity in which He was principled, " was called a Likeneſs and Image of GOD; but the " Freedom of thinking Truth which is of Faith, and " of doing Good which is of Charity, all flows in " continually from the LORD, the LORD being the " alone Fountain of all Goodneſs and Truth — And " inaſmuch as no one can be reformed except *in Free-* " *dom*, therefore *Freedom* is never taken away from " Man, it being an eternal Law, that every One be " *in Freedom as to Interiors*, that is, as to *Affections* and " *Thoughts*, to the End that the Affection of Good " and of Truth may be inſinuated therein. "

" If it was poſſible for Man to be reformed by " *Compulſion*, there wou'd not be a ſingle Man in the " Univerſe but what wou'd be ſaved, for Nothing

" wou'd be more eaſy to the LORD than to compel
" Man to fear Him, to worſhip Him Yea, as it were
" to love Him, the Means of doing ſo being in-
" numerable; but inaſmuch as what is done in a
" State of Compulſion, is not conjoined with Man,
" conſequently is not appropriated to Him, therefore
" Nothing can be further from the LORD than
" to compel any one. "

" Whoſoever, therefore, liveth in *Good*, and be-
" lieves that the LORD governs the Univerſe, and
" that from Him alone comes all the Good which is
" of Love and Charity, and all the Truth which is
" of Faith, Yea, that from HIM cometh Life, con-
" ſequently that from HIM We live, move, and have
" our Being, he is in ſuch a State, as to be capable
" of being gifted with *Cæleſtial Freedom*, and there-
" with alſo with Peace, for in ſuch Caſe He will
" truſt only in the LORD, and will comparatively
" count other Things of no Concern, and is certain
" that then all Things tend to his Good, Bleſſedneſs,
" and Happineſs to Eternity. But whoſo believes that
" He governs Himſelf, is in continual Inquietude,
" being betray'd into Evil Luſts, into Anxieties con-
" cerning Things to come, and thereby into manifold
" Solicitudes; and in as much as He believes ſo,
" therefore alſo the Luſts of *Evil* and the Perſuaſions
" of what is *Falſe* adhere to Him. "

If theſe Things be ſo, let us *humble* Ourſelves be-
fore the LORD for our Negligence in Matters of ſuch
Importance; and let the Time paſt of our Lives ſuffice,
wherein We have abuſed our *Free-Will*, as well as the
other Gifts and Graces of Heaven. And let us, for
the Time to come, ſincerely ſtrive to exert Ourſelves,
and improve the various Talents committed to our
Care — Above all, let us note all Evil, let us turn from

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all Evil — let us hate all Evil, and let us depart from all Evil — and let us do this *freely* as of Ourſelves, but at the ſame time as *freely* acknowledge, that all the Power to do ſo, continually flows into us from the LORD, through whatever Channel it may come — let us further note what is Good, let us love what is Good, let us think what is Good, and let us do what is good, according to our Ability, and all this *freely* as of Ourſelves; but then let us believe and ever acknowledge that all the Power to do ſo is continually from our LORD JESUS CHRIST, our moſt merciful Creator and Redeemer; and that according to his own expreſs Declaration, " *Without Him* " *We can do nothing.* " John XV. 5. If We thus ſincerely exert the Talents We daily and continually receive from our LORD, We ſhall act *freely* as of ourſelves, and yet at the ſame time know, and acknowledge it is the LORD that worketh in us to will and to do of his own good Pleaſure. In ſhort, if We thus improve our Maſter's Talent, We ſhall be as cloſely join'd with Him, as the Branch is unto the Vine, and thus continually partaking of the living Virtue, Spirit, and Life of our *Incarnate GOD*, we ſhall have our whole Fruit unto Holineſs, and the End thereof Everlaſting Life.

END OF *NOTE* (*n*)

Note (*o*) Page XCI.

For by thy Words Thou ſhalt be juſtified, and by thy Words thou ſhalt be condemned. Matt. XII. 37.

I ſaw the Dead, ſmall and great ſtand before GOD; and the Books were opened: and another Book was opened, which is the Book of Life: and the Dead were judged out of thoſe Things which were written in the Books, according to their Works. Rev. XX. 12.

THE Words, *Juſtified, Juſtification Juſtify*, &c. appear evidently to be derived from the Latin Words *juſtus, juſt*, or *righteous*, and *facio*, to *make*: Therefore, to be *juſtifi'd* is to be made *truly*, and *really juſt*, or *righteous*: All which Righteouſneſs, is derived from our LORD JESUS CHRIST *Alone*; according to which *He* is termed, THE LORD OUR RIGHTEOUSNESS, Jer. XXIII. 6. from which it is plain to ſee, that we can only be juſtified, or come into a State of Divine Acceptance, thro' Grace and Faith in JESUS CHRIST, the GOD of Heaven and Earth, that is, by living an humble, faithful and obedient Life according to the *inward* purifying Spirit of his holy Goſpel, renewing us in the Spirit of our Minds thro' it's regenerating Influences, and thus making us the juſt, pure and bleſſed Children of his heavenly Kingdom.

It is a true Saying that they are *juſtified* or *ſaved* who have *Faith*, but then by Faith nothing elſe is meant, in GOD's holy Word, but a *divine Power* operating from the LORD, producing Love to Him and to our Neighbour; conſequently a Life agreeable to ſuch *Love*. And that all *Doctrines* or *Tenets of Faith* are for this End, Namely, to make Man ſuch as they teach Him to be, muſt appear evident to the ſincere, candid Mind, from the LORD's own Words, where He teaches, that the Law and all the Prophets, that is, the *univerſal Doctrine of Faith*, conſiſts in LOVE TO GOD,

GOD, and in NEIGHBOURLY LOVE, Matt, XXII 34. to 39.

From theſe Words of our LORD maturely conſidered, the enlightened Mind will clearly perceive, that *true Faith* is not a mere Act of the Underſtanding only, aſſenting to ſome particular Syſtem of Doctrines and Opinions, but, as before obſerved a *Divine Power* operating from the LORD JESUS, the alone Fountain of all heavenly Love and Wiſdom, and bringing forth the bleſſed and peaceable Fruits of Righteouſneſs, in All Thoſe who receive this heavenly Gift and live accordingly. And therefore any other *Juſtification by Faith* than this, it is to be feared, will prove but a Deluſion, and leave us without that *inward* Purity, Peace and Righteouſneſs, which can only capacitate us to dwell with the Spirits of Juſt Men made perfect, in the bleſſed Kingdom of our Father, for Ever and Ever.

END OF *NOTE* (*o*)

Note (*p*) Page CV.

But grow in Grace, and in the Knowledge of our LORD and Saviour JESUS CHRIST, To Him be Glory both now and for Ever. Amen. II Pet. III. 18.

AS We are all continually making a Progreſs either in Good or Evil, Virtue or Vice, that is, either in the Way to the bleſſed Kingdom of Heaven, or to the miſerable Kingdom of Darkneſs, it may be uſeful juſt to obſerve, that to make a *real* Progreſs in the Way to the *former*, is not to advance in any Kind of Knowledge *only* whatſoever, be it ever ſo ſublime

and

and true, nay, even ſuppoſing it was a Knowledge of the *inward* Things of GOD's Kingdom; but it is to make a Progreſſion towards Heaven and the LORD by the Knowledge of what is *good* and *true* implanted in the *Affections thereof*. Thus by being ſo *inwardly* affected therewith, as to place our *ſupreme* Happineſs and Delight in the Love of ſuch Things, at the ſame time manifeſting our Affections by the Fruits of a good and uſeful Life, in that State in which Divine Providence hath placed Us.

END OF NOTE (p)

Note (q) Page CXXVI.

JESUS *ſaith unto Her Woman, believe Me, the Hour cometh when Ye ſhall neither in this Mountain, nor yet at Jeruſalem worſhip the Father. But the true Worſhippers ſhall worſhip the Father in Spirit, and in Truth.* John. IV. 21. 23.

JOHN *ſaid, Maſter, We ſaw one caſting out Devils in thy Name; and We forbad Him, becauſe He followeth not Us. And* JESUS *ſaid unto Him, Forbid Him not: for He that is not againſt Us, is for Us.* Luke IX. 49. 50.

HAVING been frequently impreſs'd with the Beauty and Rationality of the following Lines, (wrote by a pious, good Man) which breathe ſuch a diſintereſted Spirit of *Love* and *Charity*, I cannot forbear recommending Them to the particular Notice of my well-inclined Readers.

"Ye

" Ye different Sects, Who All declare,
" Lo Here is CHRIST, or CHRIST is There;
" Your ſtronger Proofs be ſure to give,
" And ſhow the World how *Chriſtians*, live. "

As the Church of GOD is not a Thing merely external but of an *internal* Nature, having it's Seat in the very *Heart of Man*, and conſiſting not in any Syſtem of Opinions, or Doctrines in the *Underſtanding*, but in ſincere Love to GOD, and unfeigned Charity to our Neighbour, from a rightly affected Heart; therefore, whatever tends to hurt or deſtroy theſe heavenly Principles which form the Church in Man (for, ſays our LORD, *the Kingdom of GOD is within You.* Luke XVII. 21.) ought to be guarded againſt and avoided. And few Things, I am inclin'd to think, have more diſturbed the Church, or done more real Injury to true Religion, than a *narrow*, *bigoted*, *party*, *ſectarian Spirit*, which moſt undoubtedly tends to deſtroy, in the human Mind, the very Bond of *true Chriſtian Charity*: for a Sect does always, more or leſs, unavoidably dwindle into that fooliſh, abſurd Error of thinking none can be ſaved, but Thoſe who wear its own Livery; and thus naturally falls into that moſt unkind, and antichriſtian Principle of judging, deſpiſing, and hating all Others who differ from Them, and who do not, or cannot, unite with Them in their ſectarian Principles and Practices.

This Sectarian Spirit of Judgment is moſt undoubtedly intirely oppoſite to that moſt bleſſed heavenly, and univerſal Spirit of Love, which ever guides the living Members of the true Church of GOD; and, moſt aſſuredly, whoſoever becomes a real Member of that glorious Body, will be led to acknowledge real Philanthropy, or true and genuine Charity, for the only eſſential Bond of the Church; and will ſooner

or later, reject a narrow, circumſcribed, ſectarian Spirit, as entirely oppoſite to that Light, Life, and Spirit which actuated the firſt Chriſtians, or Believers in the GOD-MAN, JESUS CHRIST our LORD and will for ever actuate All, of whatſoever Name or Denomination, who are ſtriving in uprightneſs, to love HIM with their whole Heart, and their Neighbour as Themſelves.

Inſtead of judging and condemning one another, happy wou'd it be for us all, if we inwardly cheriſh'd the true Spirit of mutual and brotherly Love, and manifeſted the ſame on all Occaſions.

Upon the whole, I think, as to what concerns the Matter here under conſideration, we may draw the following Concluſions ſuggeſted to Us, on the Subject, by a late pious Author. "It is to be obſerved, "ſays He, that They who are *not principled in Charity*, "never think any Thing but Evil of their Neighbour, "and never ſpeak any Thing but Evil, or if They "ſpeak what is good, they do it on their own Ac- "count, or with a View to inſinuate Themſelves into "the Favour of Him whom they flatter with Com- "mendation; but They who are principled in *Charity*, "think and ſpeak nothing but what is Good of their "Neighbour, and this They do, not on their own "or another's Account, but in Conformity with the "LORD operating in Charity: The former are like "unto the Evil Spirits, the latter unto the Angels, "who are attendant on Man; for the Evil Spirits "never excite any Thing but Man's Evils and Falſes, "and condemn Him; whereas the Angels excite No- "thing but Goodneſſes and Truths, and excuſe what is "Evil and Falſe; whence it is evident, that with Thoſe "who are not principled in Charity, Evil Spirits have "the Dominion, by whom Man hath Communication

"with

" with Hell; but with Thoſe who are principled in " Charity, Angels have the Dominion, by whom Man " hath communication with Heaven. "

If any One ſhou'd aſk Me, What State of Mind is moſt diſpleaſing to the DEITY, that is, to our LORD JESUS CHRIST, I ſhou'd not for a Moment heſitate ſaying, *That Temper of Mind which leads Us to act unkindly to and to deſpiſe our Fellow Creatures;* and for this Reaſon, becauſe it certainly makes Us the moſt unlike our heavenly Parent, *who is loving unto Every Man, and whoſe tender Mercy is over all his Works;* and alſo diſqualifies Us for Aſſociation with the bleſſed Angels of Heaven, whoſe ſupreme Delight it is, not only to *love* their GOD, but alſo to *love* and to be kindly affected one towards another.

On this Account let us, take good Heed that We never deſpiſe, or think lightly one of Another; remembering that We are all the Children of one heavenly Father, and have all Faculties within Us capable of enjoying and loving Him, and of being happy together in his glorious Kingdom for Ever and Ever. Therefore, *Let Brotherly Love continue.*

END OF *NOTE* (*q*)

Note (*r*) Page CXXVI.

Though I ſpeak with the Tongues of Men, and of Angels, and have not CHARITY, *I am become as ſounding Braſs, or a tinking Cymbal. Charity ſuffereth long, and is kind; Charity envieth not; Charity vaunteth not itſelf, is not puffed up. Doth not behave itſelf unſeemly. ſeeketh not her own, is not eaſily provoked, thinketh no*

Evil, rejoiceth not in Iniquity, but rejoiceth in the Truth: Beareth all Things, believeth all Things, hopeth all Things, endureth all Things. And now abideth Faith, Hope, Charity, theſe three; but the greateſt of theſe is CHARITY. I Cor. XIII. 1. 4. 5. 6. 7. 13.

VARIOUS are the Definitions given, in theſe Our Days, of that moſt excellent Grace of CHARITY, many of which are as follows, Namely, That it conſiſts in Morality, inſpired by Faith; or in Piety inſpired with Compaſſion; or in doing Good both to the Virtuous and the Vicious; or in ſerving Relations and Friends upon all Occaſions; or in giving to the Poor, and relieving the Indigent; or in building and endowing Hoſpitals; or in enriching Churches, and conferring Benefits on the Clergy; or in Chriſtian Brotherhood as it exiſted in the primitive Church; or in forgiving every one His Treſpaſſes: "All theſe, as an enlightened Author obſerves are excellent Proofs and Characters of *Charity*, provided they are practis'd under "the *Influence* of *Juſtice* with *Judgment*, otherwiſe they "are *not* Charity, but are only like Streams ſeparated "from their Fountain Head, or like Branches of a "Tree pluck'd off from their Parent-Stock; inaſmuch "as GENUINE CHARITY CONSISTETH IN ACTING "UPON ALL OCCASIONS, AND IN THE DISCHARGE "OF EVERY DUTY, UNDER THE INFLUENCE OF THE "LOVE OF JUSTICE, WITH JUDGMENT, BUT UNDER "THE INFLUENCE OF A LOVE ORIGINATING SOLELY "IN THE LORD GOD THE SAVIOUR."

The Doctrine of *Charity*, which is the Doctrine of Life, ſays the ſame Author, was the main eſſential Doctrine taught in the antient Churches, which bleſſed, heavenly

heavenly doctrine united all Churches, and thereby form'd one Church out of many. For in antient Times they acknowledged all Perſons to be Members of the Church, who lived under the good Influence of *Charity:* and they called ſuch Perſons *Brethren*, howſoever They might differ in Matters of *Opinion*, ſuch as are the Doctrines of Faith at this Day. In ſuch Doctrines, and Matters of Opinion, they ſtudied to inſtruct Each Other; and this was amongſt their Works of Charity; nor did they expreſs any Indignation, or Reſentment, if one cou'd not be brought to accede to Anothers Opinion, becauſe they knew very well that Every one ſavingly receiveth Truth, in exact Proportion to his Love of genuine Goodneſs. Foraſmuch as this was the State of the antient Churches, therefore the Members of thoſe Churches had more Regard to the *inner* Men, than People at this Day have, and of conſequence were *wiſer* Men — For all Perſons who live under the good Influences of Love and Charity, have Communication with Heaven in their *inner* Man, and are miniſtered unto by ſuch Angels as are under the Influence of the ſame Love and Goodneſs. Hence there Underſtandings are elevated to the Perception of *interior* Objects, whereby they attain unto Wiſdom. For true Wiſdom can only be derived from Heaven, that is, through Heaven, from the LORD; and conſiſteth in diſcerning Truth by the Light of Truth; for Truth is Light, and ſo far as We take Delight therein it's Objects become clear and manifeſt to our Apprehenſions. It is much to be lamented that the, ſoul-ſaving Doctrine of *Love and Charity*, which was ſo highly eſteemed in *former* Times, is *now* become through the *Traditions of Men* and *the inordinate Love of Self and the World*, of little Reputation and Eſteem; although the Word of GOD throughout is nothing elſe but

that

that delightful, heavenly Doctrine according to the LORD's expreſs Words, where He ſaith, "*Thou ſhalt love the LORD thy GOD with all thy Heart, and with all thy Soul, and with all thy Mind. This is the firſt and great Commandment, and the Second is like unto it, Thou ſhalt love thy Neighbour as Thyſelf. On theſe two Commandments hang all the Law and the Prophets —*" Matt. XXII. 37 to 40.

END OF *NOTE* (*r*)

Note (*s*) Page CXXVIII.

Ye are yet carnal: for whereas there is among You Envying, and Strife, and Diviſions, are Ye not carnal, and walk as Men? For while one ſaith, I am of Paul, and another, I am of Apollos, are Ye not carnal? Is CHRIST divided? was Paul crucified for You? or were Ye baptized in the Name of Paul? I. Cor. I. 13 and III. 3. 4.

Follow Peace with all Men, and Holineſs, without which no Man ſhall ſee the LORD. Heb. XII. 14.

A PIOUS Author obſerves, that to the Many Cauſes of Infidelity, ſuch as the undue Exaltation of natural Reaſon, a Life of Pleaſure, and confirm'd Habits of Vice, we may add the Spirit of Controverſy and Diſpute long ago introduc'd into the Church by the artificial Logick of Ariſtotle, and encourag'd and kept up in the Schools as a neceſſary Part of Education in Theology, to the engendering Perplexity and Doubting on every Subject, and keeping back

back the Mind from fixing in any ſettled Principles of Religion. Indeed the ſeveral Churches of Chriſtendom have confeſſedly been long infected with this Poiſon of fierce Contention and Debate, to the baniſhing of ſweet Peace and Brotherly Love, whilſt a pretended Zeal for Truth has ſerved for a Cloak to that *Wrath of Man, which worketh not the Righteouſneſs of GOD.*

But ſurely ſuch carnal Weapons ill befit the Chriſtian Warfare; all ſuch Kind of ſtriving for Victory among Ourſelves gives Advantage to the Enemy of our holy Faith, and cauſes the Enemies of Truth to rejoice. The beſt Way of healing Differences is by Compoſedneſs and Gentleneſs of Mind, and the Truth of the Goſpel of Peace is moſt ſuitably offered, and moſt readily received by humble Men, and ſuch as are of a meek and quiet Spirit. Theſe are taught by the holy Truths of the Goſpel, and by the ſpotleſs Example of JESUS CHRIST, never on any Account to promote Diſputes and Contradictions, either by a Fondneſs to enter into Controverſy, or by *returning Railing for Railing* with ſuch as are contentious and froward; knowing that *The Servant of the LORD muſt not ſtrive*, and that true Charity is not contentious about Matters of Opinion, but will *bear all Things, ſuffer all Things, and endure all Things*, rather than kindle the fierce Fire of Debate and Animoſity, having Reſpect to what is Good in All, and judging every one rather from the Spirit of *Goodneſs*, than the ſharp Spirit of Truth ſeperate therefrom. Nevertheleſs they will be *bold* and *prudent* to defend the *Truth* as proper Occaſions preſent themſelves, and where it can be done to Edification. It is obvious to remark in this Place, that *Deiſm*, *Sadduciſm*, and *Atheiſm* did never more abound amongſt Us than ſince the Itch of Controverſy and Wrangling, on all Occaſions, has fill'd the World

ſo

Communications, which They never before received from any other GOD thay ever prayed to. I am perſuaded if they are *humble* and *ſincere*, and thus wait upon JESUS CHRIST, the *Chriſtian's* GOD, They will ſoon declare, that *great* and *holy* is HIS NAME ALONE; and that *Happy are the People, who are in ſuch a Caſe: Yea, Bleſſed are the People, whoſe* GOD *is the* LORD. Pſa. CXLIV. 15.

Affecting as it is to hear *Dr. Prieſtley* ſo violently oppoſe the *Divinity* of *Jeſus Chriſt*, yet it is nearly as affecting to hear *profeſſing Chriſtians* ſay it is of little Conſequence Whom They pray to, whether it be to Jeſus Chriſt *immediately*, or to GOD the Father for *his Sake*; if We but pray, ſay They, what ſignifies it to whom We pray? But, my Dear Readers, let us not too haſtily decide on a Subject ſo very weighty and important, for weighty and important it ſurely is to *Us* who are favour'd with the *Goſpel-Revelation*, to know the *true* and only Object of our Worſhip and Adoration — If the BLESSED JESUS be indeed that *ſole Object* — if, as He declares, *He hath all Power in Heaven and on Earth* — if He is *the Reſurrection and the Life* — if He is *the Light of the World* — if He is *the mighty GOD, the Everlaſting Father* — if He is *the only true GOD and Eternal Life* — if *in Him dwelleth all the Fulneſs of the Godhead bodily* — if He be the great JEHOVAH, or I AM *manifeſted in the Fleſh* — if in his adorable Perſon the *Divine* and *Human* Natures be united in one — if this myſterious Union was effected for the following great Ends and Purpoſes, Namely, to ſubdue, and to remove from Us, the *Powers* of Evil and Darkneſs, and to bring near to Us the *Powers* of heavenly Light and Love, that We might thereby have Acceſs to the hidden Divinity in HIM, and thus be recovered from the awful Conſequences of Sin and be reinſtated in Righteouſneſs and Peace through Conjunction with *this*

our

our INCARNATE GOD — if, I ſay, all this be ſo, then it muſt certainly be a Matter of the greateſt Importance to every ſincere, humble Chriſtian to conſider whether He really knows, prays to and worſhips this *manifeſted* GOD and Saviour JESUS CHRIST; or whether, like the *Athenians* of old, He is ſtill worſhipping the *unknown* GOD—Beſides, let any humble, pious Perſon only make the Trial — Let Him firſt pray to the inviſible, unmanifeſted Father, out of Jeſus Chriſt — then let Him pray *immediately* to JESUS CHRIST, that is, to the *Father made viſible and manifeſt in the Human Nature* which He aſſumed and made Divine, in Order that his poor fallen Creatures might have *Acceſs* to Him — then let Him, in his own Mind, ſeriouſly mark the different Effect which his Prayer thus differently directed will have upon his Mind, and I think I may venture to affirm He will ſoon declare as before obſerved, that *great and Holy is the Name of* JESUS CHRIST, and that He is the great and MANIFESTED JEHOVAH *who alone is to be worſhipped* — and for this Reaſon, becauſe by praying *immediately* unto Jeſus Chriſt, He will find his GOD nearer to Him, more powerful in Operation, more plenteous in Grace and Mercy, conſequently that his Prayers are more efficacious, and bring a greater Bleſſing with Them than when addreſſed to an hidden and unmanifeſted GOD.

But in Order to exalt JESUS CHRIST the *Chriſtian's* GOD, and to prove his *ſole, excluſive Divinity*, I ſhall enlarge this Note by recommending to my Readers ſerious Attention the following Doctrine OF THE LORD, extracted from an illuminated Author."

"There is One GOD, the Creator and the Preſerver of the Univerſe; who is therefore GOD both of Heaven and Earth. There are two things which conſtitute the life of heaven in man; goodneſs, which

is the object, and the offspring of love; and truth, which is the object, and the offspring of faith. This life is communicated to man intirely from God, and he receiveth no part of it from himself. Wherefore it is a fundamental of the church to acknowledge God, to believe in him, and to love him.

"All who are born within the pale of the church ought to acknowledge the Lord Jesus Christ, both as to his divine and human nature, and to believe in him, and to love him, inasmuch as all salvation is from him. This the Lord teacheth in his gospel: "He that "believeth on the Son hath everlasting life; and he "that believeth not the Son shall not see life, but the "wrath of God abideth on him," John iii. 36. and again, "And this is the will of him that sent me, that "every one that seeth the Son, and believeth on him, "may have everlasting life, and I will raise him up at "the last day," vi. 40. and again, "Jesus said unto "her, I am the resurrection and the life; he that be-"lieveth in me, though he were dead, yet shall he live; "and whosoever liveth, and believeth in me, shall "never die," xi. 25, 26."

"Wherefore they who live within the pale of the Church, and do not acknowledge the Lord Jesus Christ, and his divinity, can have no union with God; and of consequence can have no place with the angels in heaven; for no one can be united with God but by the Lord, and in the Lord. That no one can be united with God but by the Lord, he himself teacheth in these words: "No man hath seen God at any time; the "only-begotten Son, which is in the bosom of the "Father, he hath declared him," John i. 18. and again, "Ye have neither heard the voice of the Father at "any time, nor seen his shape," John v. 37. and again, "No man knoweth the Father, save the Son, and he

"to

"to whomſoever the Son will reveal him," Matt. xi. 27. and again, "I am the way, the truth, and the life; "no man cometh to the Father but by me," John xiv. 6. That no one can be united with God, except in the Lord Jeſus Chriſt, is a conſequence of the Father dwelling in him, and being one with him, as he himſelf teacheth in theſe words: "If ye had known me, ye "ſhould have known my Father alſo: He that hath "ſeen me hath ſeen the Father. Philip, believeſt thou "not that I am in the Father, and the Father in me? "Believe me that I am in the Father, and the Father "in me," John xiv. 7 to 11. and again, "I and the "Father are one, that ye may know and believe that the "Father is in me, and I in him," John x, 30, 38."

"Since the Father is in the Lord, and the Father and the Lord are one; and ſince men are required to believe on him, and whoſoever believeth on him hath everlaſting life; it is plain that the Lord Jeſus Chriſt is God. This is the conſtant doctrine of the holy ſcriptures, or words of God, as in John: "In the beginning "was the word, and the word was with God, AND "GOD WAS THE WORD: All things were made by "him, and without him was not any thing made that "was made; AND THE WORD WAS MADE FLESH, and "dwelt amongſt us, and we beheld his glory, the glory "of the only-begotten of the Father," i. 1, 3, 14. and in Iſaiah, "For unto us a child is born, unto us a Son "is given, and the goverment ſhall be upon his ſhoulder, and his name ſhall be called Wonderful, Counſellor, THE MIGHTY GOD, the Father of Eternity the "Prince of Peace," ix. 6. and again, "Behold a virgin "ſhall conceive, and bear a Son, and ſhall call his name "IMMANUEL, or GOD WITH US," vii. 14. and in Jeremiah, "Behold the days come, ſaith the Lord, that "I will raiſe unto David a righteous branch, which "ſhall

"ſhall reign as a king and proſper; and this is his "name whereby he ſhall be called, JEHOVAH OUR "RIGHTEOUSNESS," xxiii. 5. 6. xxxiii. 15, 16."

"All who belong unto the church, and are under the influence of light from heaven, ſee and diſcern the divine nature in the Lord Jeſus Chriſt: But ſuch as are not under the influence of light from heaven, ſee and diſcern in him only the human nature; when nevertheleſs the divinity and the humanity are ſo united together in him as to make one perſon; for ſo he himſelf declareth in another place: "Father, all mine "are thine, and thine are mine," John xvii. 10."

"That the Lord Jeſus Chriſt was conceived by Jehovah the Father, and therefore was God by conception, is a truth acknowledged in the church; and likewiſe that he roſe again with his whole body complete, for he left nothing in the ſepulchre; of which he afterwards gave confirmation to his diſciples, when he ſaid, "Behold my hands and my feet, that it is I myſelf: "Handle me and ſee; for a ſpirit hath not fleſh and "bones as ye ſee me have," Luke xxiv. 39. And although he was man with reſpect to fleſh and bones, yet he entered through the doors when they were ſhut, and after he had appeared to his diſciples, he again became inviſible. John xx. 19, 26. Luke xxiv. 31. The caſe is otherwiſe with men; for they riſe again, not with their natural Bodies, but with their ſpirits only: Wherefore when the Lord declared, "that he was not "like a ſpirit," he declared that he was not like other men. Hence it is evident that the humanity of the Lord is alſo divine."

"Every man receiveth from his father the eſſence of his life, which is called his ſoul; the exiſtence whereof, flowing by derivation therefrom, is what is called body. Hence the body is the type or effigy of

its

its ſoul; for thereby and therein the ſoul performs its vital operations according to its pleaſure. This is the reaſon why men are born after the ſimilitude of their parents, from whence ariſe the differences of features and complexions, which diſtinguiſh different families. Hence it appears what was the nature and quality of the Lord's body or humanity, *viz.* that it was like his divinity, which was the eſſence of his life, or the ſoul which he had from his father; wherefore he ſaid, "He "that hath ſeen me hath ſeen the Father," John xiv. 9."

"That the divinity and humanity of the Lord are one perſon, is a doctrine received throughout all the chriſtian world, and is thus expreſſed: "Chriſt "although he be God and man, yet he is not two, "but one Chriſt. One, not by converſion of the God-"head into fleſh, but by taking of the Manhood into "God: One altogether, not by confuſion of ſubſtance, "but by unity of perſon. For as the reaſonable ſoul and "fleſh is one man, ſo God and Man is one Chriſt *."

"They who entertain an idea of three perſons, in their conceptions of the Godhead, cannot poſſibly have an idea of one God; for though they ſay with their lips that there is but one God, yet in their minds they conceive three. But they who, in their conceptions of the Godhead, entertain an idea of a trinity in one perſon, may have an idea of one God, and both with their lips and with their hearts confeſs there is but one."

"The idea of a trinity in one perſon is had by conceiving the Father to be in the Lord Jeſus Chriſt, and the holy ſpirit to proceed from him. A trinity in this caſe is acknowledged to exiſt in the Lord conſiſting of the *divine-eſſence*, which is called the Father, of the *divine-human*, which is called the Son, and of the *divine-proceeding*, which is called the Holy Ghoſt."

"Inaſmuch

* Athanaſian Creed.

"Inaſmuch as all the fulneſs of the Godhead is in our Lord Jeſus Chriſt, therefore he hath all power both in heaven and earth; as he himſelf teſtifieth when he ſaith, "The Father hath given all things into the "hand of the Son," John iii. 35. and again, "The "Father hath given the Son power over all fleſh," xvii. 2. and again, "All things are delivered unto me "of my Father," Matt. xi. 27. and again, "All power "is given unto me in heaven and in earth," xxviii. 16. This plenitude of power is the Divinity of Godhead."

"They who make the humanity of the Lord to be like the humanity of another man, do not form right apprehenſions of his conception by the Godhead; nor do they conſider that the body of every perſon is a type or effigy of his ſoul. They forget alſo the manner of his reſurrection, that he roſe again with his body complete; and they forget too his appearance at his transfiguration, that his face ſhone like the ſun. They do not conſider alſo what the Lord declared concerning faith towards himſelf, his unity with the Father, his glorification, and his power both in heaven and earth; which things do all imply divinity, and yet are ſpoken of his humanity. Nor do ſuch perſons recollect further that the Lord is omnipreſent even as to his humanity, Matt. xxviii. 20. whence the belief of his omnipreſence in the holy ſacrament is aſſerted; and omnipreſence doth alſo neceſſarily imply divinity. Moreover, they do not perhaps conſider that the *divine proceeding*, which is called the Holy Ghoſt, proceedeth from the Lord's glorified humanity; as is plainly declared in theſe words: "The Holy Ghoſt was not "yet given, becauſe Jeſus was not yet glorified," John vii. 39."

"The Lord came into the world to ſave mankind, who would otherwiſe have periſhed in eternal death

death; and this ſalvation was effected, firſt, by his conqueſt over the powers of hell, which infeſted every man at his coming into the world, and at his departure out of it: and ſecondly, by the glorification of his humanity, whereby he is enabled to keep the powers of hell in eternal ſubjection. This conqueſt over the powers of hell, and the glorification of his humanity at the ſame time, was effected by means of temptations, permiſſively ſuffered in the humanity which he received from his mother, and in which he acquired continual victories. His paſſion on the croſs was his final temptation and complete victory."

"That the Lord ſubdued the powers of hell appears from his own words, when the time of his crucifixion drew nigh: "Now is the Judgment of this world, "NOW SHALL THE PRINCE OF THIS WORLD BE CAST "OUT," John xii. 27, 28, 31. and again, "Be of good "cheer, I HAVE OVERCOME THE WORLD," xvi. 33. and in Iſaiah, "Who is this that cometh from Edom, "with dyed garments from Bozrah? This that is "glorious in his apparel, travelling in the greatneſs "of his ſtrength? &c. Mine own arm brought ſalva"tion unto me; ſo he was their Saviour," lxiii. 1 to 20. and lix. 16 to 21. That he glorified his humanity, and that his paſſion on the croſs was his final temptation, and complete victory, whereby he was glorified, is thus taught in his own words: "When Judas was gone "out, Jeſus ſaid, Now is the Son of man glorified, and "God is alſo glorified in him. If God be glorified "in him, God ſhall alſo glorify him in himſelf, and "ſhall ſtraightway glorify Him," John xiii. 31, 32. and again, "Father, the hour is come, glorify thy Son, that "thy Son alſo may glorify thee," xvii. 1, 5, and again, "Now is my ſoul troubled, and what ſhall I ſay? Fa"ther, glorify thy name. Then came there a voice

" from heaven ſaying, I have both glorified it, and will " glorify it again," xii. 27, 28. and again, " Ought not " Chriſt to have ſuffered theſe things, and to enter into " his glory?" Luke xxiv. 16. Theſe things were ſpoken concerning his paſſion. To glorify, ſignifieth to make divine. Hence then it is manifeſt, that unleſs the Lord had come into the world, and been made man, and thereby had delivered from the powers of hell all thoſe who believe on him, and love him, no fleſh could have been ſaved. This is the meaning of that expreſſion, that without the Lord there is no ſalvation."

" When the Lord had completely glorified his humanity, he then put off the humanity which he derived from his mother, and put on the humanity which he derived from his Father, which is the divine-humanity; ſo that he was no longer the Son of Mary."

" The firſt and grand fundamental of the Church is to know and to acknowledge its God; for without ſuch knowledge and acknowledgment there can be no conjunction with him. This is the caſe in the church without the knowledge and acknowledgment of the Lord, as he himſelf teacheth in theſe words;" He that " believeth on the Son hath eternal life, but he that " believeth not on the Son ſhall not ſee life, but the " wrath of God abideth on him," John iii. 36. and again, " Unleſs ye believe that I am, ye ſhall die in " your ſins," viii. 24.

" That there is a Trinity in the Lord, namely, the divinity itſelf, or divine eſſence, the divine-human, and the divine-proceeding, is a ſecret from heaven, for the comfort and inſtruction of Thoſe who ſhall be admitted into the Holy Jeruſalem."

I think, it muſt be ſufficiently plain, from the above quoted Doctrine, compared with the ſacred Scriptures *rightly* underſtood, that our LORD JESUS CHRIST

is

is the only true and living GOD, and that in his GLORIFIED HUMANITY dwelleth the Ever bleſſed and adorable Trinity of Father, Son and Holy Ghoſt; or to uſe St. Paul's clear and expreſſive Language, that *in* HIM *dwelleth all the Fulneſs of the Godhead bodily*: and conſequently that He alone, as GOD--MAN, ought to be approach'd and worſhipped in the *Chriſtian* Church, being *Creator* from Eternity—*Redeemer* in Time, and *Regenerator* for Evermore.

I ſhall now conclude this Note by preſenting my Readers with a ſhort Hymn of Praiſe, which was given Me ſome time ago by a Lady, which ſums up the above heavenly Doctrine in a few Words, and which is intitled

JEHOVAH--JESUS ALL IN ALL.

Praiſe JESUS CHRIST, our GOD alone;
Praiſe HIM for all his Bleſſings ſhown!
Praiſe HIM above, Ye heavenly Hoſt,
He's Father, Son, and Holy Ghoſt.

HE is the Way, the Truth, and Light;
In Him Alone let us delight:
O praiſe Him, with th' Angelic Hoſt,
He's Father, Son, and Holy Ghoſt.

He's Love itſelf, and Truth Divine,
His Mercies all around Us ſhine;
Then let us praiſe and love Him moſt,
He's Father, Son, and Holy Ghoſt.

Againſt all Evil let us fight,
Fly from what's *falſe*, and do what's *right*;
In JESUS truſt, who ſaves the loſt,
He's Father, Son, and Holy Ghoſt.

Let's live a Life of Faith and Love,
Then all his Bleſſings We ſhall prove;
Of HIM for Ever make our Boaſt,
Who's Father, Son, and Holy Ghoſt.

And when our mortal Body dies,
With glorious Bodies We ſhall riſe,
To meet CHRIST JESUS with his Hoſt,
Who's Father, Son, and Holy Ghoſt.

AMEN. *Even ſo, come* LORD JESUS.
The Grace of our LORD JESUS CHRIST *be with You all.* AMEN. Rev. XXII. 20. 21.

END OF *NOTE* (*t*)

Note (*u*) Page CLXII.

Upon this Rock I will build my Church: and the Gates of Hell ſhall not prevail againſt it. Matt. XVI. 18.

Therefore feed the Church of GOD, which He hath purchas'd with His own Blood. Acts XX. 28.

IT muſt be evident to all, who are properly acquainted with their *Bibles*, that the *true* Church of CHRIST doth not ſignify a Building of Brick and Stone only, nor any particular Congregation of People joined together by particular Forms of Worſhip or Doctrines of Faith; becauſe it may be that ſuch Congregation may be very *unchriſtian* and wicked People, deſtitute of thoſe inward Principles of heavenly Light and Love, which, from the LORD, alone form the true Church in Man. But the holy Catholic Church, which in the ſacred Scriptures is called THE BODY OF CHRIST, conſiſts of All thoſe who *love* and *worſhip Him* in Spirit and in Truth, and who *love* their Neighbour alſo, by whatever Names they are called, or by whatever particular Doctrines and Modes of Worſhip they are diſtinguiſhed; on which Subject permit

permit Me to introduce the following dying Speech from *Mr. Law*, as verſified by that eminent Poet *Dr. Byrom*:

In this unhappily divided State,
That Chriſtian Churches have been in of late,
One muſt, however Catholic the Heart,
Join, and conform to ſome divided Part:
The *Church* of *England* is the Part, that I
Have always liv'd in, and now chuſe to die;
Truſting, that if I worſhip GOD with Her,
In Spirit, and in Truth, I ſhall not err;
But as acceptable to Him be found,
As if in Times for one pure Church renown'd,
Born, I had alſo liv'd in Heart and Soul,
A faithful Member of the unbroken whole.
As I am now, by GOD's Good-Will, to go
From this diſorder'd State of Things below;
Into his Hands, as I am now to fall,
Who is the great Creator of Us All;
GOD of all Churches that implore his Aid,
Lover of all the Souls that He hath made;
Whole Kingdom, that of Univerſal Love,
Muſt have it's bleſt Inhabitants Above,
From ev'ry Claſs of Men, from all the Good,
Howe'er deſcended from one human Blood;
So, in his loving Spirit, I deſire,
As in the Midſt of All their ſacred Quire,
With Rites preſcrib'd, and with a Chriſtian View,
Of All the World to take my laſt Adieu;
Willing in Heart and Spirit to unite
With ev'ry Church, in what is juſt and right,
Holy and Good and worthy, in it's Kind,
Of GOD's Acceptance from an honeſt Mind:
Praying, that ev'ry Church may have it's Saints,
And riſe to that Perfection which it wants.
JESUS! *thy Kingdom* come! thy ſacred Will
May

May All the Tribes of human Race fulfill!
Thy Name be prais'd by ev'ry living Breath,
AUTHOR OF LIFE, AND VANQUISHER OF DEATH!

Theſe excellent Lines ſurely beſpeak a truly Chriſtian Spirit, and moſt certainly proceeded from a good Source, and are therefore worthy of the Readers moſt ſerious Conſideration. But in Order to throw a little more Light on the Nature of the *true Church*, I ſhall preſent my readers with the Doctrine of a late enlightened Author on the Subject, and which He delivers in the following Words.

" That which conſtituteth *Heaven* in the human Soul, conſtituteth alſo the *Church*; for as Love and Faith conſtitute *Heaven*, ſo Love and Faith conſtitute the Church."

" Wherever the Lord is acknowledged, and the word of God received, there is the church; for the eſſentials of the Church are love and faith, directed towards the Lord, and received from him; and the word of God teacheth how a man ought to live, that he may receive love and faith from the Lord."

" The exiſtence of the church requireth that it ſhould be inſtructed in doctrine drawn from God's word; inaſmuch as without doctrine God's word cannot be underſtood. Doctrine however of itſelf doth not conſtitute the church in man, but a life according to doctrine. Hence it followeth, that faith alone doth not conſtitute the church, but a life according to faith, which is charity. Genuine Doctrine is that of charity and faith united, and not of faith ſeperate from charity; for the doctrine of charity and faith united is the doctrine of life; but the doctrine of faith ſeparate from charity is not ſo."

" The Gentiles who acknowledge God, and live in that kind of charity, one towards another, which their religion enjoineth, though they are out of the pale

of

of the church, yet have fellowſhip and communion with the true members of the church; inaſmuch as no one is condemned, who believeth in God, and leadeth a good life. Hence it appeareth that the church of the Lord is ſpread throughout the whole world, though it is more eſpecially in that part, where the Lord is acknowledged, and his word is read and received."

To the candid, unprejudiced Reader, I think, the foregoing Deſcription of the *true* Church, muſt be acceptable — But as Numbers, in theſe awful Days, do All They can to deſtroy the heavenly Principles of the Church in their own Hearts, as well as in All around Them; and alſo to overturn all Order both in *Church* and *State*, I ſhall conclude this Note with the ſame excellent Author's Doctrine on ECCLESIASTIC AND CIVIL GOVERNMENT, and which I beg leave to recommend moſt ſincerely to All ſuch of my Readers as *love* GOD, their COUNTRY and their KING, and which is as follows.

ON

ECCLESIASTIC AND CIVIL GOVERNMENT.

"THERE are two things which require order and regulation amongſt men, *viz.* what relateth to heaven, and what relateth to this world. The things which relate to heaven we call eccleſiaſtic, and the things which relate to this world we call civil."

"Order cannot be preſerved in the world without governors; whoſe buſineſs it is to obſerve whatever is according to order, and whatever is contrary thereto; and to reward thoſe who live according to order, and to puniſh thoſe who offend againſt order. Without ſuch wiſe regulation the whole race of mankind muſt inevitably

inevitably perish. Since in consequence of hereditary corruption, there is an innate desire in every man to obtain power and preheminence, and to appropriate to himself what belongeth to others; which is the source of enmities, envyings, Hatreds, revenges deceits, cruelties, and many more evils; wherefore unless men were kept under some external restraint by the laws, offering the rewards of honour and wealth, agreeable to their lusts, to those who do good, and threatening the loss of honour, wealth and life, to those who do evil, the whole race of mankind must inevitably perish."

"It is expedient therefore that there should be governors, to keep the multitude of mankind under the regulations of order; and that these governors should be persons skilled in the knowledge of the laws, full of wisdom and the fear of God. It is expedient also that order should be maintained amongst the governors, lest any one, through lust or inadvertence, should allow offences against order; and this may be best effected by an appointment of governors of different degrees, some of higher, and others of lower authority, who shall be governed themselves by the laws of subordination."

"Governors in matters ecclesiastic, or such as relate to men's concerns with heaven and another life, are called priests, and their office is called the priesthood; but governors in civil matters, or such as relate to men's concerns with this world, are called magistrates, and their chief, where such a form of government prevaileth, is called king."

"With respect to the office of priests, they are to teach men the way to heaven, and likewise to lead them therein; they are to teach them according to the doctrine of their church derived from God's word; and they are to lead them to live according to such doctrine. Such priests as teach the doctrine of truth, and

and lead their flocks thereby to goodneſs of life, and ſo to the Lord, are the good ſhepherds; but ſuch prieſts as only teach, but do not lead to goodneſs of life, are the evil ſhepherds."

"Prieſts ought not to claim to themſelves any power over the ſouls of men; inaſmuch as they cannot enter into the true ſtate of the interiors, or heart; much leſs ought they to claim the power of opening and ſhutting the kingdom of heaven, becauſe that power belongs to the Lord alone."

"Dignity and honour ought to be paid unto prieſts on account of the ſanctity of their office; but a wiſe prieſt gives all ſuch honour unto the Lord, from whom all ſanctity cometh, and not unto himſelf; whereas an unwiſe prieſt attributeth the honour to himſelf, and taketh it from the Lord. They who claim honour to themſelves, on account of the ſanctity of their office, prefer honour and wealth to the ſalvation of the ſouls committed to their care; but they who give honour to the Lord, and not to themſelves, prefer the ſalvation of ſouls to honour and wealth. The honour of any employment is not in the perſon of him who is employed therein, but is only annexed to him on account of the dignity of the office in which he is employed; and what is thus annexed doth not belong to the perſon employed, but to the employment itſelf, being ſeparated from the perſon, when he is ſeparated from his employment. All perſonal honour is the honour of wiſdom and the fear of the Lord."

"Prieſts ought to inſtruct the people, and to lead them by the truth of inſtruction to goodneſs and righteouſneſs of life; but they ought not in matters of faith, on any account, to uſe compulſion; inaſmuch as no one can be compelled to believe contrary to the dictates of his underſtanding. Every perſon ought to be allow-

ed the peaceable enjoyment of his religious opinions, howſoever they may differ from thoſe of the prieſts, on this condition, that he maintaineth them quietly and peaceably; but if he maketh diſturbance thereby, he ought then to be ſeparated from the communitv; for this is according to the laws of order, whereon the prieſthood is eſtabliſhed."

"As prieſts are appointed for the adminiſtration of thoſe things which relate to the divine law and ſervice, ſo kings and magiſtrates are appointed for the adminiſtration of thoſe things, which relate to civil law and juſtice."

"Foraſmuch as the king cannot extend his ſingle adminiſtration to all perſons and caſes, therefore there are governors under him, who are each of them inveſted with the power of adminiſtration, where that of the king cannot be extended. Theſe governors taken collectively conſtitute the royalty; but therein the king is the chief and head."

"Royalty itſelf is not in the perſon of any one, but is annexed to the perſon. The king who fancieth that royalty is in his own private perſon, and the governor who fancieth that the dignity of government is in his perſon, are alike unwiſe."

"Royalty conſiſteth in governing according to the laws of the realm, and in decreeing judgment according thereto, from a principle of juſtice. He is a wiſe king who conſidereth the law as his ſuperior, and he is an unwiſe king who conſidereth himſelf as ſuperior to the law. The king, who conſidereth the law as his ſuperior, annexeth royalty to the law, and maketh himſelf ſubject thereto; becauſe he knoweth that the law is juſtice, and all juſtice as ſuch is divine: But the king who conſidereth himſelf as ſuperior to the law, annexeth royalty to himſelf, and fancieth either that he himſelf is the law, or that the law, which is

juſtice;

juſtice, is derived from himſelf; in this caſe he claimeth to himſelf that which is in its nature divine, unto which he nevertheleſs ought to be in ſubjection."

"The law, which is juſtice, ought to be enacted by perſons ſkilled therein, who are at the ſame time full of wiſdom, and the fear of God; and the king and his ſubjects ought afterwards to live in obedience thereto. He is a true king who liveth in obedience to the laws of his kingdom, and ſetteth therein a good example to his ſubjects."

"An abſolute monarch, who fancieth that his ſubjects are his ſlaves, and that of conſequence he hath a right to their lives and properties, if he exerciſeth ſuch a power, is not a king, but a tyrant."

"The king ought to be obeyed according to the laws of the realm, nor in any wiſe to be injured either by word or deed; for hereupon the public ſecurity dependeth." *Render therefore unto* CESAR, *the Things which are* CESAR'S: *and unto GOD, the Things that are GOD's.* Matt. XXII. 21.

GOD SAVE THE KING, ENDUE HIS MINISTERS WITH RIGHTEOUSNESS, AND RENEW THE CHURCH AND NATION. AMEN.

END OF *NOTE* (*u*)

Note (*v*) Page CLXXV.

Thy Will be done in Earth as it is in Heaven. Matt. VI. 10.

Teach me to do thy Will, for Thou art my GOD: thy Spirit is good, lead Me into the land of Uprightneſs. Pſa. CXLIII, 10.

He that doeth the Will of GOD, abideth for Ever. I John. II. 17.

IT muſt be evident to all conſiderate, reflecting Minds, that *Reſignation*, properly underſtood, is the Sum of the Goſpel-Commands, and the great and important Duty of a *Chriſtian;* and as poſſeſſed and practiſed, muſt enſure our preſent and eternal Felicity.

It is recorded of *Plato*, that He wou'd have the following Words written upon his School Door, *Let None enter Here that are unſkilled in Geometry.* How proper ſuch a Motto might be for his School Door, I ſhall not take upon Me to determine; but ſure the following Motto for the *School of Chriſt* muſt be a proper One, at leaſt, it will appear ſo in the Eyes of all his true Followers, *Let None enter in Here that are not piouſly reſolved to do, and to be reſigned to, his bleſſed Will.* This ſeems to be the *Alpha* and the *Omega*, the *Beginning* and the *Ending*, the *firſt* and the *laſt* Leſſon of *Chriſtianity*, and which will ever be paid Attention to by all his true Diſciples. — For to *do* and to be reſigned to, the Will of JESUS CHRIST, our Heavenly Father, is the moſt exalted Priviledge, Happineſs and Perfection of our natures. It is the bleſſed Employment of Angels and glorified Spirits in Heaven — It is the Delight of humble and regenerate People upon Earth — All penitent, ſincere Souls, who have learned of JESUS CHRIST to *do*, and to be *reſigned* to his Will, are already entered, as to the better half of Them, into the *City of the New Jeruſalem*, and live in an inward Communion with the Saints that dwell therein — They eat of their heavenly Bread, and they drink of the Cup of their heavenly Bleſſing — They walk by the Light of their bleſſed Sun, and feel and partake off the ſame genial Influences of it's refreſhing Warmth and Comfort — In ſhort, there is no Bleſſing, no Peace, no Protection either temporal or eternal, either in Heaven or in Earth, but what in ſome Degree or other

is

is the happy Portion of all thoſe humble, penitent and pious Souls who have learnt to do, and to be reſigned to, the Divine Will of their heavenly Parent. And ſince it hath ever been, and ever will be his one continual Deſire and Deſign to bring All Men eternally to rejoice in the Communications of his infinite Mercy, Love and Wiſdom, by introducing into their Hearts the ſame Spirit which prevaileth in Heaven — And ſince this bleſſed Purpoſe can only be accompliſhed by our entering into States of *Humiliation* and *obedience*, and thus learning to *do*, and to be *reſigned* to the Will of our GOD, that We may become receptive of ſuch heavenly Bleſſings, and ever thankfully and gratefully praiſe and adore the bountiful Giver, I ſhall (moſt ſincerely deſiring to promote that bleſſed End) conclude theſe Notes, by recommending to my Readers moſt ſerious Attention the following little Piece, which if properly regarded, may be the happy Means of leading them to the deſired Haven, and which I have copied from the late *Dr. Byrom's* Poems, and is entitled

THE BEGGAR AND THE DIVINE.

In ſome good Books One reads of a Divine,
Whoſe memorable Caſe deſerves a Line;
Who, to ſerve GOD the beſt, and ſhorteſt Way,
Prav'd, for Eight Years together, every Day,
That in the Midſt of Doctrines and of Rules,
However taught and practis'd in the Schools,
He wou'd be pleas'd to bring Him to a Man
Prepar'd to teach Him the compendious Plan.
He was Himſelf a Doctor, and well read
In all the Points to which Divines were bred;
Nevertheleſs, He thought, that what concern'd
The moſt illiterate, as well as learn'd,

To

To know and practiſe, muſt be ſomething ſtill
More independent on ſuch Kind of Skill:
True Chriſtian Worſhip had, within it's Root,
Some ſimpler Secret, clear of all Diſpute;
Which, by a living Proof that He might know,
He pray'd for ſome Practitioner to ſhow.
One Day, poſſeſs'd with an intent Concern
About the Leſſon which He ſought to learn,
He heard a Voice that ſounded in his Ears —
"Thou haſt been praying for a Man Eight Years;
"Go to the Porch of yonder Church, and find
"A Man prepar'd according to thy Mind."
Away He went to the appointed Ground;
When, at the Entrance of the Church, He found
A Poor old Beggar, with his Feet full ſore,
And not worth two-pence all the Cloaths He wore,
Surpriz'd to ſee an Object ſo forlorn —
"My Friend," ſaid He, "I wiſh thee a good Morn—
Thank Thee," repli'd the Beggar, "but a bad
"I don't remember that I ever had —
Sure He miſtakes, the Doctor thought, the Phraſe —
"Good Fortune, Friend, befall thee all thy Days!
"Me, ſaid the Beggar, many Days befall,
"But None of Them unfortunate at all —
"GOD bleſs Thee, anſwer plainly, I requeſt —
"Why, plainly then, I never was unbleſt —
"Never? Thou ſpeakeſt in a myſtic Strain,
"Which more at large I wiſh Thee to explain —
"With all my Heart--Thou firſt didſt condeſcend
To wiſh Me kindly a good Morning, Friend;
"And I repli'd, that I remember'd not
"A bad One Ever to have been my Lot:
"For let the Morning turn out how it will,
"I praiſe my GOD for ev'ry New One ſtill:
"If I am pinch'd with Hunger, or with Cold,

"It

" It does not make Me to let go my Hold;
" Still I praiſe GOD—Hail, Rain, or Snow I take
" This bleſſed Cordial, which has Pow'r to make
" The fouleſt Morning, to my Thinking, fair;
" For Cold and Hunger yield to Praiſe and Pray'r.
" Men pity Me as wretched, or deſpiſe;
" But whilſt I hold this noble Exerciſe,
" It chears my Heart to ſuch a due Degree,
" That ev'ry Morning ſtill is good to Me.
" Thou didſt, moreover, wiſh Me lucky Days,
" And I, by Reaſon of continual Praiſe,
" Said that I had None Elſe; for come what wou'd
" On any Day, I knew it muſt be Good,
" Becauſe GOD ſent it; ſweet or bitter, Joy
" Or Grief, by this Angelical Employ,
" Of praiſing Him, my Heart was at it's Reſt,
" And took whatever happen'd for the beſt;
" So that my own Experience might ſay,
" I never knew of an unlucky Day.
" Then didſt Thou pray—God bleſs Thee—and I ſaid
" I never was unbleſt; for being led
" By the good Spirit of imparted Grace
" To praiſe his Name, and ever to embrace
" His righteous Will, regarding that Alone,
" With total Reſignation of my own,
" I never cou'd, in ſuch a State as this,
" Complain for Want of Happineſs or Bliſs;
" Reſolv'd, in all Things, that the Will Divine,
" The Source of all true Bleſſing, ſhou'd be Mine."

The Doctor, learning from the Beggar's Caſe,
Such wond'rous Inſtance of the Pow'r of Grace,
Propos'd a Queſtion, with Intent to try
The happy Mendicant's direct Reply—
" What woud'ſt thou ſay, ſaid he, ſhou'd God think fit
" To caſt Thee down to the infernal Pit?

" He

" He caſt Me down? He ſend Me into Hell?
" No—He loves Me, and I love Him too well:
" But put the Caſe He ſhou'd, I have two Arms
" That will defend Me from all Helliſh Harms,
" The one *Humility*, the Other, Love;
" Theſe I wou'd throw below Him, and Above;
" One under his *Humanity* I'd place,
" His *Deity* the Other ſhou'd embrace;
" With both together ſo to hold him faſt,
" That He ſhou'd *go* Wherever He wou'd *caſt*,
" And then, whatever Thou ſhalt call the Sphere,
" Hell, if thou wilt, 'tis Heav'n if He be there.

Thus was a great Divine, whom Some have thought
To be the juſtly fam'd TAULERUS, taught
The holy Art, for which He us'd to pray,
That to ſerve GOD the moſt compendious Way,
Was to hold faſt a *loving*, *humble Mind*,
Still *praiſing* HIM, and to *His Will reſign'd*.

FINIS.

ERRATA.

Page 37.	Line 1.	for Yeer read	*Year.*
—— 57.	Line 10.	for that read	*What.*
—— 124.	Line 9.	for ſlowes read	*flows.*
—— 136.	Line 23.	for then read	*than*
—— 161.	Line 21.	for Traſure read	*Treaſure.*
—— 172.	Line 14.	for Experiance read	*Experience.*
—— 198.	Line 26.	for Party read	*Partys.*
—— 216.	Line 17.	for thta read	*that.*
—— 216.	Line 18.	for ditto read	*ditto.*
—— 235.	Line 25.	for Tinking read	*Tinkling.*
—— 241.	Line 12.	for Thay read	*Than.*
—— 242.	Line 2.	for Thay read	*They.*

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